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19 April 1916

THE PSALMS OF DAVID, IN METRE:

ALLOWED BY THE AUTHORITY OF THE GENERAL ASSEMBLY OF THE KIRK OF SCOTLAND, AND APPOINTED TO BE SUNG IN CONGREGATIONS AND FAMILIES.

WITH AN

ANALYSIS,

Or brief View of the Contents of each Pſalm, taken from the Expoſition of Mr. MATTHEW HENRY, Author of the Commentary on the Bible.

PHILADELPHIA:
PRINTED AND SOLD BY R. AITKEN, MARKET-STREET.

M.DCC.LXXXIII.

THE
PSALMS OF DAVID.

PSALM I.

This is a pſalm of inſtruction concerning good and evil, ſetting before us life and death, the bleſſing and the curſe, that we may take the right way which leads to happineſs, and avoid that which will certainly end in our miſery and ruin. The different character and condition of godly people and wicked people; thoſe that ſerve God, and thoſe that ſerve him not, is here plainly ſtated in a few words; ſo that every man, if he will be faithful to himſelf, may here ſee his own face, and then read his own doom. That diviſion of the children of men into ſaints and ſinners, righteous and unrighteous, the children of God, and the children of the wicked one; as it is ancient, ever ſince the ſtruggle began between ſin and grace, the ſeed of the woman, and the ſeed of the ſerpent; ſo it is laſting, and will ſurvive all other diviſions and ſub-diviſions of men into high and low, rich and poor, bond and free; for by this, mens everlaſting ſtate will be determined, and the diſtinction will laſt as long as heaven and hell. This pſalm ſhews us, (1.) The holineſs and happineſs of a godly man, verſ. 1. 2. 3. (2.) The ſinfulneſs and miſery of a wicked man, verſ. 4. 5. (3.) The ground and reaſon of both, verſ. 6. Whoever collected the pſalms of David, (probably it was Ezra,) with good reaſon put this pſalm firſt, as a preface to the reſt, becauſe it is abſolutely neceſſary to the acceptance of our devotions, that we be righteous before God; for it is only the prayer of the upright that is his delight, and therefore that we be right in our notions of bleſſedneſs, and in our choice of the way that leads to it. Thoſe are not fit to put up good prayers, that do not walk in good ways.

THAT man hath perfect bleſſedneſs,
who walketh not aſtray
In counſel of ungodly men,
nor ſtands in ſinners way,
Nor ſitteth in the ſcorner's chair:
2 But placeth his delight

Upon God's law, and meditates
on his law day and night.
3 He ſhall be like a tree that grows
near planted by a river,
Which in his ſeaſon yields his fruit,
and his leaf fadeth never:
And all he doth ſhall proſper well.
4 The wicked are not ſo:
But like they are unto the chaff
which wind drives to and fro.
5 In judgment therefore ſhall not ſtand
ſuch as ungodly are;
Nor in th' aſſembly of the juſt
ſhall wicked men appear.
6 For why? the way of godly men
unto the Lord is known:
Whereas the way of wicked men
ſhall quite be overthrown.

PSALM II.

As the foregoing pſalm was moral, and ſhewed us our duty; ſo this is evangelical, and ſhews us our Saviour. Under the type of David's kingdom, which, though of divine appointment, met with much oppoſition, but prevailed at laſt, the kingdom of the Meſſiah the Son of David is prophefied of, which is the primary intention and ſcope of the pſalm; and I think there is leſs in it of the type, and more of the antitype, than in any of the goſpel-pſalms, for there is nothing in it but what is applicable to Chriſt; but ſome things that are not at all applicable to David, verſ. 6. 7. 'Thou art my 'Son;' verſ. 8. 'I will give thee the uttermoſt parts of the 'earth;' and verſ. 12. 'Kiſs the Son,' it is interpreted of Chriſt, Acts iv. 25 —xiii. 33. Heb. i. 5. The Holy Ghoſt here foretels, (1.) The oppoſition that ſhould be given to the

the kingdom of the Meſſiah, verſ. 1. 2. 3. (2.) The baffling and chaſtiſing of that oppoſition, verſ. 4. 5. (3.) The ſetting up of the kingdom of Chriſt, notwithſtanding that oppoſition, verſ. 6. (4.) The confirmation and eſtabliſhment of it, verſ. 7. (5.) A promiſe of the enlargement and ſucceſs of it, verſ. 8. 9. (6.) A call and exhortation to kings and princes to yield themſelves, the willing ſubjects of this kingdom, verſ. 10. 11. 12. Or thus, We have here, (1.) Threatenings denounced againſt the adverſaries of Chriſt's kingdom, verſ. 1.—6. (2.) Promiſes made to Chriſt himſelf the head of this kingdom, verſ. 7.—9. (3.) Counſel given to all to eſpouſe the intereſts of this kingdom, verſ. 10. 11. 12. This pſalm, as the former, is very fitly prefixed to this book of devotions, becauſe as it is neceſſary to our acceptance with God, that we ſhould be ſubject to the precepts of his law, ſo it is likewiſe, that we ſhould be ſubject to the grace of his goſpel, and come to him in the name of a Mediator.

WHY rage the heathen? and vain things
why do the people mind?
2 Kings of the earth do ſet themſelves,
and princes are combin'd
To plot againſt the Lord, and his
Anointed, ſaying thus,
3 Let us aſunder break their bands,
and caſt their cords from us.
4 He that in heaven ſits, ſhall laugh,
the Lord ſhall ſcorn them all.
5 Then ſhall he ſpeak to them in wrath,
in rage he vex them ſhall.
6 Yet, notwithſtanding, I have him
to be my King appointed:
And over Sion my holy hill
I have him King anointed.

7 The

7 The ſure decree I will declare:
the Lord hath ſaid to me,
Thou art mine only Son, this day
I have begotten thee.
8 Aſk of me, and for heritage
the heathen I'll make thine,
And for poſſeſſion I to thee
will give earth's utmoſt line.
9 Thou ſhalt, as with a weighty rod
of iron, break them all;
And, as a potter's ſherd, thou ſhalt
them daſh in pieces ſmall.
10 Now therefore, kings, be wiſe; be
ye judges of the earth. (taught,
11 Serve God in fear, and ſee that ye
join trembling with your mirth.
12 Kiſs ye the Son, leſt in his ire
ye periſh from the way,
If once his wrath begin to burn:
bleſs'd all that on him ſtay.

PSALM III.

As the foregoing pſalm, in the type of David in preferment, ſhewed us the royal dignity of the Redeemer; ſo this, by the example of David in diſtreſs, ſhews us the peace and holy ſecurity of the redeemed; how ſafe they really are, and think themſelves to be, under the divine protection. David being now driven out from his palace, from the royal city, from the holy city, by his rebellious ſon Abſalom, (1.) Complains to God of his enemies, verſ. 1. 2. (2.) Confides in God, and encourageth himſelf in him as his God notwithſtanding, verſ. 3. (3.) Recollects the ſatisfaction he had in the gracious anſwers God gave to his prayers, and his

his experience of his goodness to him, verſ. 4. 5. (4.) Triumphs over his fears, verſ. 6. and over his enemies whom he prays againſt, verſ. 7. (5.) Gives God the glory, and takes to himſelf the comfort of that divine bleſſing, and ſalvation, which are ſure to all the people of God, verſ. 8. Thoſe ſpeak beſt of the truths of God, that ſpeak experimentally; ſo David here ſpeaks of the power and goodneſs of God, and of the ſafety and tranquillity of the godly.

A pſalm of David, when he fled from Abſalom his ſon.

O Lord, how are my foes increas'd?
 againſt me many riſe.
2 Many ſay of my ſoul, For him
 in God no ſuccour lies.
3 Yet thou my ſhield and glory art,
 th' uplifter of mine head.
4 I cry'd, and from his holy hill
 the Lord me anſwer made.
5 I laid me down and ſlept, I wak'd,
 for God ſuſtained me.
6 I will not fear though thouſands ten
 ſet round againſt me be.
7 Ariſe, O Lord; ſave me, my God:
 for thou my foes haſt ſtroke
 All on the cheek-bone, and the teeth
 of wicked men haſt broke.
8 Salvation doth appertain
 unto the Lord alone:
 Thy bleſſing, Lord, for evermore
 thy people is upon.

PSALM

David was a preacher, a royal preacher, as well as Solomon: many of his pſalms are doctrinal and practical, as well as devotional; the greateſt part of this pſalm is ſo, in which Wiſdom cries to men, to the ſons of men, (as Prov. viii. 4. 5.) to receive inſtruction. The title doth not tell us, as that of the former did, that it was penned on any particular occaſion, nor are we to think that all the pſalms were occaſional, though ſome were; but that many of them were deſigned in general for the inſtruction of the people of God, that attended in the courts of his houſe, the aſſiſting of their devotions, and the directing of their converſations; ſuch a one I take this pſalm to be. Let us not make the prophecy of ſcripture to be of more private interpretation than needs muſt, 2 Pet. i. 20. Here, (1.) David begins with a ſhort prayer, verſ. 1. and that prayer preacheth. (2.) He directs his ſpeech to the children of men; and, 1. In God's name reproves them for the diſhonour they do to God, and the damage they do to their own ſouls, verſ. 2. 2. He ſets before them the happineſs of godly people for their encouragement to be religious, verſ. 3. 3. He calls upon them to conſider their ways, verſ. 4. 4. He exhorts them to ſerve God, and truſt in him, verſ. 5. (3.) He gives an account of his own experiences of the grace of God working in him, 1. Enabling him to chooſe God's favour for his felicity, verſ. 6. 2. Filling his heart with joy therein, verſ. 7. 3. Quieting his ſpirit in the aſſurance of the divine protection he was under night and day, verſ. 8.

To the chief muſician on Neginoth, A pſalm of David.

GIVE ear unto me when I call,
God of my righteouſneſs:
Have mercy, hear my pray'r, thou haſt
enlarg'd me in diſtreſs.
2 O ye the ſons of men, how long
will ye love vanities?
How long my glory turn to ſhame,
and will ye follow lies?
3 But know, that for himſelf the Lord
the godly man doth chooſe:

The

The Lord, when I on him do call,
to hear will not refuſe.
4 Fear and ſin not, talk with your heart
on bed, and ſilent be.
5 Off'rings preſent of righteouſneſs;
and in the Lord truſt ye.
6 O who will ſhew us any good?
is that which many ſay:
But of thy countenance the light,
Lord, lift on us alway.
7 Upon my heart beſtow'd by thee
more gladneſs I have found,
Than they, ev'n then, when corn and (wine
did moſt with them abound.
8 I will both lay me down in peace,
and quiet ſleep will take:
Becauſe thou only me to dwell
in ſafety, Lord, doſt make.

PSALM V.

This pſalm is a prayer, a ſolemn addreſs to God, at a time when the pſalmiſt was brought into diſtreſs by the malice of his enemies: many ſuch times paſſed over David, nay, there was ſcarce any time of his life to which this pſalm may not be accommodated; for in this he was a type of Chriſt, that he was continually beſet with enemies; and his powerful and prevalent appeals to God when he was ſo beſet, pointed at Chriſt's dependence on his Father, and triumphs over the powers of darkneſs in the midſt of his ſufferings. In this pſalm, (1.) David ſettles a correſpondence between his ſoul and God, promiſing to pray, and promiſing himſelf that God would certainly hear him, verſ. 1. 2. 3. (2.) He gives to God the glory, and takes to himſelf the comfort of God's holineſs, verſ. 4.—6. (3.) He declares his

his resolution to keep close to the public worship of God, vers. 7. (4.) He prayed, 1. For himself, that God would guide him, vers. 8. 2. Against his enemies, that God would destroy them, vers. 9 10. 3. For all the people of God, that God would give them joy, and keep them safe, vers. 11. 12. And this is all of great use to direct us in prayer.

To the chief musician upon Nehiloth, A psalm of David.

GIVE ear unto my words, O Lord,
my meditation weigh.
2 Hear my loud cry, my King, my God;
for I to thee will pray.
3 Lord, thou shalt early hear my voice;
I early will direct
My pray'r to thee, and looking up
an answer will expect.
4 For thou art not a God that doth
in wickedness delight:
Neither shall evil dwell with thee,
5 Nor fools stand in thy sight:
All that ill-doers are, thou hat'st;
6 Cut'st off that liars be:
The bloody and deceitful man
abhorred is by thee.
7 But I into thy house will come
in thine abundant grace:
And I will worship in thy fear
toward thy holy place.
8 Because of those mine enemies,
Lord, in thy righteousness

Do

Do thou me lead; do thou thy way
make ſtraight before my face.
9 For in their mouth there is no truth,
their inward part is ill;
Their throat's an open ſepulchre,
their tongue doth flatter ſtill.
10 O God, deſtroy them, let them be
by their own counſel quell'd:
Them for their many ſins caſt out,
for they 'gainſt thee rebell'd.
11 But let all joy that truſt in thee,
and ſtill make ſhouting noiſe;
For them thou ſav'ſt: let all that love
thy name, in thee rejoice.
12 For, Lord, unto the righteous man
thou wilt thy bleſſing yield;
With favour thou wilt compaſs him
about, as with a ſhield.

PSALM VI.

David was a weeping prophet as well as Jeremiah, and this pſalm is one of his lamentations: either it was penned at a time, or at leaſt calculated for a time of great trouble, both outward and inward. Is any afflicted? is any ſick? let him ſing this pſalm. The method of this pſalm is very obſervable, and what we ſhall often meet with: He begins with doleful complaints, but ends with joyful praiſes, like Hannah, who went to prayer with a ſorrowful ſpirit, but when ſhe had prayed, went her way, and her countenance was no more ſad. Three things the pſalmiſt is here complaining of; (1.) Sickneſs of body. (2.) Trouble of mind ariſing from the ſenſe of ſin, the meritorious cauſe of pain and ſickneſs. (3.) The inſults of his enemies upon occaſion of both. Now here, 1. He pours out his complaints before

before God, deprecates his wrath, and begs earneſtly for the return of his favour, verſ. 1.—7. 2. He aſſures himſelf of an anſwer of peace ſhortly, to his full ſatisfaction, verſ. 8. 9. 10. This pſalm is like the book of Job.

To the chief muſician on Neginoth upon Sheminith,
A pſalm of David.

LORD, in thy wrath rebuke me not,
Nor in thy hot rage chaſten me.
2 Lord, pity me, for I am weak.
Heal me, for my bones vexed be.
3 My ſoul is alſo vexed ſore;
But, Lord, how long ſtay wilt thou make?
4 Return, O Lord, my ſoul ſet free;
O ſave me for thy mercies ſake.
5 Becauſe thoſe that deceaſed are,
Of thee ſhall no remembrance have:
And who is he that will to thee
Give praiſes, lying in the grave?
6 I with my groaning weary am,
I alſo, all the night, my bed
Have cauſed for to ſwim; and I
With tears my couch have watered.
7 Mine eye, conſum'd with grief, grows old,
Becauſe of all mine enemies.
8 Hence from me, wicked workers all,
For God hath heard my weeping cries.
9 God hath my ſupplication heard,
My pray'r received graciouſly.
10 Sham'd and ſore vex'd be all my foes,
Sham'd and back turned ſuddenly.

Another of the ſame.

IN thy great indignation,
O Lord, rebuke me not,
Nor on me lay thy chaſtning hand
in thy diſpleaſure hot.
2 Lord, I am weak, therefore on me
have mercy, and me ſpare:
Heal me, O Lord, becauſe thou know'ſt
my bones much vexed are.

3 My

3 My ſoul is vexed ſore: but, Lord,
how long ſtay wilt thou make?
4 Return, Lord, free my ſoul, and ſave
me for thy mercies ſake.
5 Becauſe of thee in death there ſhall
no more remembrance be:
Of thoſe that in the grave do lie,
who ſhall give thanks to thee?
6 I with my groaning weary am,
and all the night my bed
I cauſed for to ſwim: with tears
my couch I watered.
7 By reaſon of my vexing grief,
mine eye conſumed is;
It waxeth old becauſe of all
that be mine enemies.
8 But now depart from me, all ye
that work iniquity;
For why, the Lord hath heard my voice,
when I did mourn and cry.
9 Unto my ſupplication
the Lord did hearing give:
When I to him my prayer make,
the Lord will it receive.
10 Let all be ſham'd, and troubled ſore,
that en'mies are to me;
Let them turn back, and ſuddenly
aſhamed let them be.

PSALM

It appears by the title, that this pſalm was penned upon a particular occaſion, which was, the malicious imputations that David was unjuſtly laid under by ſome of his enemies. Being thus wronged, (1.) He applies himſelf to God for favour, verſ. 1. 2. (2.) He appeals to God concerning his innocency, as to thoſe things whereof he was accuſed, verſ. 3. 4. 5. (3.) He prays to God to plead his cauſe, and judge for him againſt his perſecutors, verſ. 6.—9. (4.) He expreſſeth his confidence in God that he would do ſo, and would return the miſchief upon the head of thoſe that deſigned it againſt him, verſ. 10—16. (5.) He promiſeth to give God the glory of his deliverance, verſ. 17. In this David was a type of Chriſt, who was himſelf, and ſtill is in his members thus injured, but will certainly be righted at laſt.

Shiggaion of David, which he ſang unto the Lord, concerning the words of Cuſh the Benjamite.

O Lord my God, in thee do I
my confidence repoſe:
Save and deliver me from all
my perſecuting foes.
2 Leſt that the enemy my ſoul
ſhould like a lion tear,
In pieces renting it, while there
is no deliverer.
3 O Lord my God, if it be ſo,
that I committed this;
If it be ſo, that in my hands
iniquity there is;
4 If I rewarded ill to him
that was at peace with me;
(Yea, ev'n the man that without cauſe
my foe was, I did free:)
5 Then let the foe purſue, and take
my ſoul, and my life thruſt
Down

Down to the earth, and let him lay
mine honour in the duſt.
6 Riſe in thy wrath, Lord, raiſe thyſelf,
for my foes raging be:
And to the judgment which thou haſt
commanded, wake for me.
7 So ſhall th' aſſembly of thy folk
about encompaſs thee:
Thou therefore, for their ſakes, return
unto thy place on high.
8 The Lord he ſhall the people judge:
my judge, JEHOVAH, be,
After my righteouſneſs, and mine
integrity in me.
9 O let the wicked's malice end,
but ſtabliſh ſtedfaſtly
The righteous: for the righteous God
the hearts and reins doth try.
10 In God, who ſaves th' upright in heart,
is my defence and ſtay.
11 God juſt men judgeth, God is wroth
with ill men ev'ry day.
12 If he do not return again,
then he his ſword will whet;
His bow he hath already bent,
and hath it ready ſet.
13 He alſo hath for him prepar'd
the inſtruments of death:

Againſt

Againſt the perſecutors he
his ſhafts ordained hath.
14 Behold, he with iniquity
doth travail as in birth;
A miſchief he conceived hath,
and falſehood ſhall bring forth.
15 He made a pit, and digg'd it deep,
another there to take;
But he is fall'n into the ditch
which he himſelf did make.
16 Upon his own head his miſchief
ſhall be returned home;
His violent dealing alſo down
on his own pate ſhall come.
17 According to his righteouſneſs
the Lord I'll magnify:
And will ſing praiſe unto the name
of God that is moſt high.

PSALM VIII.

This pſalm is a ſolemn meditation on, and admiration of, the glory and greatneſs of God, which we are all concerned to think highly and honourably of. It begins and ends with the ſame acknowledgment of the tranſcendent excellency of God's name. It is propoſed to be proved, verſ. 1. 'How excellent is thy name in all the earth!' And then it is repeated as proved (with a *quod erat demonſtrandum)* in the laſt verſe. For the proof of God's glory, he gives inſtances of his goodneſs to man; for God's goodneſs is his glory. God is to be glorified, (1.) For making known himſelf and his great name to us, verſ. 1. (2.) For making uſe of the weakeſt of the children of men, by them to ſerve his own purpoſes, verſ. 2. (3.) For making even the heavenly bodies uſeful to man, verſ. 3. 4. (4.) For making him

him to have dominion over the creatures in this lower world and thereby placing him but little lower than the angels, verſ. 5. 6. 7. 8. This pſalm is in the New Teſtament applied to Chriſt, and the work of our redemption which he wrought out: the honour given by the children of men to him, compare verſ. 2. with Matth. xxi. 16. and the honour put upon the children of men by him, both in his humiliation, when he was made little lower than the angels, and in his exaltation, when he was crowned with glory and honour, compare verſ. 5 6. with Heb. ii. 6. 7. 8. 1 Cor. xv. 27. When we are obſerving the glory of God in the kingdom of nature and providence, we ſhould be led by that, and through that, to the contemplation of his glory in the kingdom of grace.

To the chief muſician upon Gittith, A pſalm of David.

HOW excellent in all the earth,
Lord our Lord, is thy name!
Who haſt thy glory far advanc'd
above the ſtarry frame.
2 From infants and from ſucklings mouth
thou dideſt ſtrength ordain,
For thy foes cauſe, that ſo thou mightſt
th' avenging foe reſtrain.
3 When I look up unto the heav'ns,
which thine own fingers fram'd,
Unto the moon, and to the ſtars,
which were by thee ordain'd;
4 Then ſay I, What is man, that he
rememb'red is by thee?
Or what the ſon of man, that thou
ſo kind to him ſhouldſt be?
5 For thou a little lower haſt
him than the angels made,

With glory and with dignity
thou crowned haſt his head.
6 Of thy hand-works thou mad'ſt him (lord;
all under's feet didſt lay:
7 All ſheep and oxen, yea, and beaſts
that in the field do ſtray:
8 Fowls of the air, fiſh of the ſea,
all that paſs through the ſame.
9 How excellent in all the earth,
Lord our Lord, is thy name!

PSALM IX.

In this pſalm, (1.) David praiſeth God for pleading his cauſe, and giving him victory over his enemies, and the enemies of his country, verſ. 1.—6. and calls upon others to join with him in his ſongs of praiſe, verſ. 11. 12. (2.) He prays to God that he might have ſtill farther occaſion to praiſe him, for his own deliverances, and the confuſion of his enemies, verſ. 13. 14. 19. 20. (3.) He triumphs in the aſſurance he had of God's judging the world, verſ. 7. 8. protecting his oppreſſed people, verſ. 9. 10. 18. and bringing his and their implacable enemies to ruin, verſ. 15. 16. 17. And this is very applicable to the kingdom of the Meſſiah, the enemies of which have been in part deſtroyed already, and ſhall be yet more and more, till they all be made his footſtool, which we are to aſſure ourſelves of, that God may have the glory, and we may take the comfort.

To the chief muſician upon Muth-labben, A pſalm of David.

LORD, thee I'll praiſe with all my heart,
thy wonders all proclaim.
2 In thee, Moſt high, I'll greatly joy,
and ſing unto thy name.
3 When back my foes were turn'd, they (fell,
and periſh'd at thy ſight.

4 For

4 For thou maintain'dſt my right and
on throne ſat'ſt judging right. (cauſe,
5 The heathen thou rebuked haſt,
the wicked overthrown;
Thou haſt put out their names, that they
may never more be known.
6 O en'my! now deſtructions have
an end perpetual:
Thou cities raz'd, periſh'd with them
is their memorial.
7 God ſhall endure for ay: he doth
for judgment ſet his throne,
8 In righteouſneſs to judge the world,
juſtice to give each one.
9 God alſo will a refuge be
for thoſe that are oppreſs'd;
A refuge will he be, in times
of trouble, to diſtreſs'd.
10 And they that know thy name, in thee
their confidence will place:
For thou haſt not forſaken them
that truly ſeek thy face.
11 O ſing ye praiſes to the Lord,
that dwells in Sion hill:
And, all the nations among,
his deeds record ye ſtill.
12 When he enquireth after blood,
he then rememb'reth them:

The humble folk he not forgets,
that call upon his name.
13 Lord, pity me, behold the grief
which I from foes ſuſtain,
Ev'n thou who from the gates of death
doſt raiſe me up again:
14 That I, in Sion's daughters gates,
may all thy praiſe advance:
And that I may rejoice always
in thy deliverance.
15 The heathen are ſunk in the pit
which they themſelves prepar'd:
And in the net which they have hid,
their own feet faſt are ſnar'd.
16 The Lord is by the judgment known
which he himſelf hath wrought:
The ſinners hands do make the ſnares
wherewith themſelves are caught.
17 They who are wicked, into hell
each one ſhall turned be;
And all the nations that forget
to ſeek the Lord moſt high.
18 For they that needy are, ſhall not
forgotten be alway:
The expectation of the poor
ſhall not be loſt for ay.
19 Ariſe, Lord, let not man prevail:
judge heathens in thy ſight:

20 That

20 That they may know themſelves but
the nations, Lord, affright. (men,

PSALM X.

The LXX tranſlation joins this pſalm with the ninth, and makes them but one; but the Hebrew makes it a diſtinct pſalm, and the ſcope and ſtile is different. In this pſalm, (1.) David complains of the wickedneſs of the wicked, and deſcribes the mighty pitch of impiety to which they were arrived, to the great diſhonour of God, and the prejudice of his church and people, and the delay of God's appearing againſt them, verſ. 1.—11. (2) He prays to God to appear againſt them for the relief of his people, and comforts himſelf with hopes that he would do ſo in due time, verſ. 12.—18.

WHerefore is it, that thou, O Lord,
doſt ſtand from us afar?
And wherefore hideſt thou thyſelf,
when times ſo troublous are?
2 The wicked, in his loftineſs,
doth perſecute the poor:
In thoſe devices they have fram'd,
let them be taken ſure.
3 The wicked of his heart's deſire
doth talk with boaſting great;
He bleſſeth him that's covetous,
whom yet the Lord doth hate.
4 The wicked, through his pride of face,
on God he doth not call:
And in the counſels of his heart
the Lord is not at all.
5 His ways they always grievous are;
thy judgments from his ſight

Removed

Removed are: at all his foes
he puffeth with deſpight.
6 Within his heart he thus hath ſaid,
I ſhall not moved be;
And no adverſity at all
ſhall ever come to me.
7 His mouth with curſing, fraud, deceit,
is fill'd abundantly:
And underneath his tongue there is
miſchief and vanity.
8 He cloſely ſits in villages:
he ſlays the innocent:
Againſt the poor, that paſs him by,
his cruel eyes are bent.
9 He lion-like lurks in his den:
he waits the poor to take:
And when he draws him in his net,
his prey he doth him make.
10 Himſelf he humbleth very low,
he croucheth down withal,
That ſo a multitude of poor
may by his ſtrong ones fall.
11 He thus hath ſaid within his heart,
The Lord hath quite forgot:
He hides his countenance, and he
for ever ſees it not.
12 O Lord, do thou ariſe; O God,
lift up thine hand on high:

Put

Put not the meek afflicted ones
out of thy memory.
13 Why is it that the wicked man
thus doth the Lord despise?
Because, that God will it require,
he in his heart denies.
14 Thou hast it seen, for their mischief
and spite thou wilt repay:
The poor commits himself to thee,
thou art the orphan's stay.
15 The arm break of the wicked man,
and of the evil one:
Do thou seek out his wickedness,
until thou findest none.
16 The Lord is King through ages all,
ev'n to eternity:
The heathen people from his land
are perish'd utterly.
17 O Lord, of those that humble are
thou the desire didst hear:
Thou wilt prepare their heart, and thou
to hear wilt bend thine ear:
18 To judge the fatherless, and those
that are oppressed sore;
That man, that is but sprung of earth,
may them oppress no more.

In this pſalm we have David's ſtruggle with, and triumph over a ſtrong temptation to diſtruſt God, and betake himſelf to indirect means for his own ſafety in a time of danger. It is ſuppoſed to have been penned when he began to feel the reſentments of Saul's envy, and had the javelin thrown at him once and again: he was then adviſed to run his country; No, ſaith he, I truſt in God, and therefore will keep my ground. Obſerve, (1.) How he repreſents this temptation, and perhaps parleys with it, verſ. 1. 2. 3. (2.) How he anſwers it, and puts it to ſilence with the conſideration of God's dominion and providence, verſ. 4. his favour to the righteous, and the wrath which the wicked are reſerved for, verſ. 4. 5. 6. 7. In time of public fears, when the inſults of the church's enemies are daring and threatening, it will be profitable to meditate on this pſalm.

To the chief muſician, *A pſalm* of David.

1 In the Lord do put my truſt:
how is it then that ye
Say to my ſoul, Flee as a bird
unto your mountain high?
2 For lo, the wicked bend their bow,
their ſhafts on ſtring they fit:
That thoſe who upright are in heart
they privily may hit.
3 If the foundations be deſtroy'd,
what hath the righteous done?
4 God in his holy temple is,
in heaven is his throne:
His eyes do ſee, his eye-lids try
5 mens ſons. The juſt he proves:
But his ſoul hates the wicked man,
and him that violence loves.
6 Snares, fire, and brimſtone, furious
on ſinners he ſhall rain: (ſtorms,

This

This, as the portion of their cup,
doth unto them pertain.
7 Becauſe the Lord moſt righteous doth
in righteouſneſs delight,
And with a pleaſant countenance
beholdeth the upright.

PSALM XII.

It is ſuppoſed that David penned this pſalm in Saul's reign, when there was a general decay of honeſty and piety both in court and country, which he here complains of to God, and very feelingly, for he himſelf ſuffered by the treachery of his falſe friends, and the inſolence of his ſworn enemies. (1.) He begs help of God, becauſe there were none among men whom he durſt truſt, verſ. 1. 2. (2) He foretels the deſtruction of his proud and threatening enemies, verſ. 3. 4. (3.) He aſſures himſelf and others, that how ill ſoever things went now, verſ. 8. God would preſerve and ſecure to himſelf his own people, verſ. 5. 7. and would certainly make good his promiſes to them, verſ. 6. Whether this pſalm was penned in Saul's reign or no, it is certainly calculated for a bad reign, and, perhaps, David in ſpirit foreſaw, that ſome of his ſucceſſors would bring things to as ill a paſs, as is here deſcribed, and treaſured up this pſalm, for the uſe of the church then. *O tempora, O mores!*

To the chief muſician upon Sheminith, A pſalm of David.

HELP, Lord, becauſe the godly man
doth daily fade away;
And from among the ſons of men
the faithful do decay.
2 Unto his neighbour ev'ry one
doth utter vanity:
They with a double heart do ſpeak,
and lips of flattery.

3 God

3 God ſhall cut off all flatt'ring lips,
tongues that ſpeak proudly, thus,
4 We'll with our tongue prevail, our lips
are ours: who's lord o'er us?
5 For poor oppreſs'd, and for the ſighs
of needy, riſe will I,
Saith God, and him in ſafety ſet
from ſuch as him defy.
6 The words of God are words moſt pure;
they be like ſilver try'd
In earthen furnace, ſeven times
that hath been purify'd.
7 Lord, thou ſhalt them preſerve and keep
for ever from this race.
8 On each ſide walk the wicked, when
vile men are high in place.

PSALM XIII.

This pſalm is the deſerted ſoul's caſe and cure. Whether it was penned upon any particular occaſion, doth not appear; but in general, (1.) David ſadly complains, that God had long withdrawn from him, and delayed to relieve him, verſ. 1. 2. (2.) He earneſtly prays to God to conſider his caſe, and comfort him, verſ. 3. 4. (3.) He aſſures himſelf of an anſwer of peace, and therefore concludes this pſalm with joy and triumph, becauſe he concludes his deliverance as good as wrought, verſ. 5. 6.

To the chief muſician, A pſalm of David.

HOW long wilt thou forget me, Lord,
ſhall it for ever be?
O how long ſhall it be, that thou
wilt hide thy face from me?

2 How

2 How long take counſel in my ſoul,
ſtill ſad in heart, ſhall I?
How long exalted over me
ſhall be mine enemy?
3 O Lord my God, conſider well,
and anſwer to me make:
Mine eyes enlighten, left the ſleep
of death me overtake;
4 Left that mine enemy ſhould ſay,
Againſt him I prevail'd;
And thoſe that trouble me, rejoice,
when I am mov'd and fail'd.
5 But I have all my confidence
thy mercy ſet upon:
My heart within me ſhall rejoice
in thy ſalvation.
6 I will unto the Lord my God
ſing praiſes cheerfully,
Becauſe he hath his bounty ſhown
to me abundantly.

PSALM XIV.

It doth not appear upon what occaſion this pſalm was penned, nor whether upon any particular occaſion; ſome ſay, David penned it when Saul perſecuted him; others, when Abſalom rebelled againſt him. But they are mere conjectures, which have not certainty enough to warrant us to expound the pſalm by them. The apoſtle, in quoting part of this pſalm, Rom. iii. 10. *&c.* to prove that 'Jews and 'Gentiles are all under ſin,' verſ. 9. and 'all the world is 'guilty before God,' verſ. 19 leads us to underſtand it in general as a deſcription of the pravity of the human nature, and the ſinfulneſs of the ſin we are conceived and born

born in; and the deplorable corruption of a great part of mankind, even of 'the world that lies in wickedness,' 1 John v. 19. But as in those psalms which are designed to discover our remedy in Christ, there is commonly an allusion to David himself, yea, and some passages that are to be understood primarily of him, as in Psal. ii. xvi. xxii. and others; so in this psalm, which is designed to discover our wound by sin, there is an allusion to David's enemies and persecutors, and other the oppressors of good men at that time, to whom some passages have an immediate reference. In all the psalms, from the 3d to this, (except the 8th,) David had been complaining of those that hated and persecuted him, insulted him and abused him; now here he runs up all those bitter streams to the fountain, the general corruption of nature, and sees they were not his enemies only, but all the children of men that were thus corrupted. Here is, (1.) A charge exhibited against a wicked world, vers. 1 (2.) The proof of the charge, vers. 2. 3. (3.) A serious expostulation with sinners, especially with persecutors upon it, vers. 4. 5. 6. (4) A believing prayer for the salvation of Israel, and a joyful expectation of it, vers. 7.

To the chief musician, *A psalm* of David.

THAT there is not a God, the fool
doth in his heart conclude;
They are corrupt, their works are vile,
not one of them doth good.
2 Upon mens sons the Lord from heav'n
did cast his eyes abroad;
To see if any understood,
and did seek after God.
3 They altogether filthy are,
they all aside are gone:
And there is none that doeth good,
yea, sure there is not one.
4 These workers of iniquity,
do they not know at all,

That

That they my people eat as bread,
and on God do not call?
5 There fear'd they much: for God is
the whole race of the juſt. (with
6 You ſhame the counſel of the poor,
becauſe God is his truſt.
7 Let Iſr'el's help from Sion come.
When back the Lord ſhall bring
His captives, Jacob ſhall rejoice,
and Iſrael ſhall ſing.

PSALM XV.

The ſcope of this ſhort, but excellent pſalm, is, to ſhew us the way to heaven; and to convince us, that if we would be happy, we muſt be holy and honeſt. Chriſt, who is himſelf the way, and in whom we muſt walk as our way, has alſo ſhewed us the ſame way that is here preſcribed, Matth. xix. 17. 'If thou wilt enter into life, keep the 'commandments.' In this pſalm, (1.) By the queſtion, verſ. 1. we are directed and excited to enquire the way. (2.) By the anſwer to that queſtion in the reſt of the pſalm, we are deſired to walk, verſ. 2. 3. 4. 5. (3.) By the aſſurance given in the cloſe of this pſalm, of the ſafety and happineſs of thoſe who anſwer theſe characters, we are encouraged to walk in that way, verſ. 5.

A pſalm of David.

WITHIN thy tabernacle, Lord,
who ſhall abide with thee?
And in thy high and holy hill
who ſhall a dweller be?
2 The man that walketh uprightly,
and worketh righteouſneſs;

And

And as he thinketh in his heart,
ſo doth he truth expreſs.
3 Who doth not ſlander with his tongue,
nor to his friend doth hurt,
Nor yet againſt his neighbour doth
take up an ill report.
4 In whoſe eyes vile men are deſpis'd;
but thoſe that God do fear,
He honoureth: and changeth not,
though to his hurt he ſwear.
5 His coin puts not to uſury,
nor take reward will he
Againſt the guiltleſs. Who doth thus,
ſhall never moved be.

PSALM XVI.

This pſalm hath ſomething of David in it, but much more of Chriſt; it begins with ſuch expreſſions of devotion, as may be applied to Chriſt; but concludes with ſuch confidence of a reſurrection. (and ſo timely a one as to prevent corruption), as muſt be applied to Chriſt, to him only, and cannot be underſtood of David, as both St Peter and St Paul have obſerved, Acts ii. 24.—xiii. 36.; for David died, and was buried, and ſaw corruption. (1.) David ſpeaks of himſelf as a member of Chriſt, and ſo he ſpeaks the language of all good Chriſtians, profeſſing his confidence in God, verſ. 1.; his conſent to him, verſ. 2.; his affection to the people of God, verſ. 3.; his adherence to the true worſhip of God, verſ. 4.; and his entire complacency and ſatisfaction in God, and the intereſt he had in him, verſ. 5. 6, 7. (2.) He ſpeaks of himſelf as a type of Chriſt, and ſo he ſpeaks the language of Chriſt himſelf, to whom all the reſt of the pſalm is expreſsly and at large applied, Acts ii. 25. &c. David ſpeaketh concerning him, (not concerning himſelf), 'I foreſaw the Lord always be-'fore my face,' &c. And this he 'ſpake being a prophet,' verſ. 30. 31.; ſpake, (1.) Of the ſpecial preſence of God with

with the Redeemer, in his ſervices and ſufferings, verſ. 8. (2.) Of the proſpect which the Redeemer had of his own reſurrection, and the glory that ſhould follow, which carried him cheerfully through his undertaking, verſ. 9. 10. 11.

Michtam of David.

LORD, keep me: for I truſt in thee.
2 To God thus was my ſpeech;
Thou art my Lord, and unto thee
my goodneſs doth not reach:
3 To ſaints on earth, to th' excellent,
where my delight's all plac'd.
4 Their ſorrows ſhall be multiply'd,
to other gods that haſte:
Of their drink-offerings of blood
I will no off'ring make;
Yea, neither I their very names
up in my lips will take.
5 God is of mine inheritance
and cup the portion:
The lot that fallen is to me,
thou doſt maintain alone.
6 Unto me happily the lines
in pleaſant places fell;
Yea, the inheritance I got,
in beauty doth excel.
7 I bleſs the Lord, becauſe he doth
by counſel me conduct:
And, in the ſeaſons of the night,
my reins do me inſtruct.

8 Before

8 Before me ſtill the Lord I ſet:
ſith it is ſo, that he
Doth ever ſtand at my right hand,
I ſhall not moved be.
9 Becauſe of this my heart is glad,
and joy ſhall be expreſt
Ev'n by my glory: and my fleſh
in confidence ſhall reſt.
10 Becauſe my ſoul in grave to dwell
ſhall not be left by thee;
Nor wilt thou give thine holy One
corruption to ſee.
11 Thou wilt me ſhew the path of life:
of joys there is full ſtore
Before thy face, at thy right hand
are pleaſures evermore.

PSALM XVII.

David being in great diſtreſs and danger by the malice of his enemies, doth in this pſalm by prayer addreſs himſelf to God, his tried refuge, and ſeeks ſhelter in him. (1.) He appeals to God concerning his integrity, verſ. 1.—4. (2.) He prays to God ſtill to be upheld in his integrity, and preſerved from the malice of his enemies, verſ. 5.—8. 13. (3.) He gives a character of his enemies, uſing that as a plea with God for his preſervation. verſ. 9.—12. 14. (4.) He comforts himſelf with the hopes of his future happineſs, verſ. 14. And ſome make him in this a type of Chriſt, who was perfectly innocent, and yet was hated and perſecuted; but, like David, committeth himſelf and his cauſe to him that judgeth righteouſly.

A prayer of David.

LORD, hear the right, attend my cry,
unto my pray'r give heed,
That

That doth not in hypocrify
from feigned lips proceed.
2 And from before thy prefence forth
my fentence do thou fend:
Toward thofe things that equal are,
do thou thine eyes intend.
3 Thou prov'dft mine heart, thou vifit'dft
by night, thou didft me try, (me
Yet nothing found'ft; for that my mouth
fhall not fin, purpos'd I.
4 As for mens works, I, by the word
that from thy lips doth flow,
Did me preferve out of the paths
wherein deftroyers go.
5 Hold up my goings, Lord; me guide
in thofe thy paths divine,
So that my footfteps may not flide
out of thefe ways of thine.
6 I called have on thee, O God,
becaufe thou wilt me hear:
That thou mayft hearken to my fpeech,
to me incline thine ear.
7 Thy wondrous loving-kindnefs fhow,
thou that by thy right hand
Sav'ft them that truft in thee, from thofe
that up againft them ftand.
8 As th' apple of the eye me keep;
in thy wings fhade me clofe,

9 From lewd oppreſſors, compaſſing
me round, as deadly foes.
10 In their own fat they are inclos'd,
their mouth ſpeaks loftily.
11 Our ſteps they compaſs'd; and to (ground
down bowing ſet their eye.
12 He like unto a lion is,
that's greedy of his prey;
Or lion young, which lurking doth
in ſecret places ſtay.
13 Ariſe, and diſappoint my foe,
and caſt him down, O Lord:
My ſoul ſave from the wicked man,
the man which is thy ſword.
14 From men which are thy hand, O (Lord,
from wordly men me ſave,
Which only in this preſent life
their part and portion have:
Whoſe belly with thy treaſure hid
thou fill'ſt: they children have
In plenty, of their goods the reſt
they to their children leave.
15 But as for me, I thine own face
in righteouſneſs will ſee:
And with thy likeneſs, when I wake,
I ſatisfy'd ſhall be.

PSALM

This pſalm we meet with before in the hiſtory of David's life, 2 Sam. xxii. That was the firſt edition of it, here we have it revived, altered a little, and fitted for the ſervice of the church. It is David's thankſgiving for the many deliverances God had wrought for him, which he deſired always to preſerve freſh in his own memory, and to diffuſe and entail the knowledge of them. It is an admirable compoſure. The poetry is very fine, the images bold, the expreſſions lofty, and every word proper and ſignificant; but the piety far exceeds the poetry; holy faith, and love, and joy, and praiſe, and hope, are here lively, active, and upon the wing. (1.) He triumphs in God, verſ. 1. 2. 3. (2.) He magnifies the deliverances God had wrought for him, verſ. 4.—19. (3.) He takes the comfort of his integrity which God had thereby cleared up, verſ. 20.—28. (4.) He gives to God the glory of all his atchievements, verſ. 29.—42. (5.) He encourageth himſelf with the expectation of what God would further do for him and his, verſ. 43.—50.

To the chief muſician, *A pſalm* of David, the ſervant of the Lord, who ſpake unto the Lord the words of this ſong in the day *that* the Lord delivered him from the hand of all his enemies, and from the hand of Saul; And he ſaid,

THEE will I love, O Lord, my ſtrength.
2 My fortreſs is the Lord,
My rock, and he that doth to me
deliverance afford:
My God, my ſtrength, whom I will truſt,
a buckler unto me,
The horn of my ſalvation,
and my high tow'r is he.
3 Upon the Lord, who worthy is
of praiſes, will I cry:
And then ſhall I preſerved be
ſafe from mine enemy.
4 Floods of ill men affrighted me,
death's pangs about me went.

5 Hell's ſorrows me environed:
death's ſnares did me prevent.
6 In my diſtreſs I call'd on God,
cry to my God did I:
He from his temple heard my voice,
to his ears came my cry.
7 Th' earth, as affrighted, then did ſhake,
trembling upon it ſeiz'd;
The hills foundations moved were,
becauſe he was diſpleas'd.
8 Up from his noſtrils came a ſmoke,
and from his mouth there came
Devouring fire, and coals by it
were turned into flame.
9 He alſo bowed down the heav'ns,
and thence he did deſcend:
And thickeſt clouds of darkneſs did
under his feet attend.
10 And he upon a cherub rode,
and thereon he did fly:
Yea, on the ſwift wings of the wind
his flight was from on high.
11 He darkneſs made his ſecret place:
about him for his tent
Dark waters were, and thickeſt clouds
of th' airy firmament.
12 And at the brightneſs of that light
which was before his eye,

His

His thick clouds paſs'd away, hail-ſtones
and coals of fire did fly.
13 The Lord God alſo in the heav'ns
did thunder in his ire,
And there the higheſt gave his voice,
hail-ſtones and coals of fire.
14 Yea, he his arrows ſent abroad,
and them he ſcattered;
His lightnings alſo he ſhot out,
and them diſcomfited.
15 The waters channels then were ſeen,
the world's foundations vaſt
At thy rebuke diſcov'red were,
and at thy noſtrils blaſt.
16 And from above the Lord ſent down,
and took me from below,
From many waters he me drew,
which would me overflow.
17 He me reliev'd from my ſtrong foes,
and ſuch as did me hate:
Becauſe he ſaw that they for me
too ſtrong were, and too great.
18 They me prevented in the day
of my calamity:
But, even then, the Lord himſelf
a ſtay was unto me.
19 He to a place where liberty
and room was, hath me brought:

Becauſe

Becauſe he took delight in me,
he my deliv'rance wrought.
20 According to my righteouſneſs,
he did me recompence;
He me repaid according to
my hands pure innocence.
21 For I God's ways kept, from my God
did not turn wickedly.
22 His judgments were before me, I
his laws put not from me.
23 Sincere before him was my heart,
with him upright was I;
And watchfully I kept myſelf
from mine iniquity.
24 After my righteouſneſs the Lord
hath recompenſed me,
After the cleanneſs of my hands
appearing in his eye.
25 Thou gracious to the gracious art,
to upright men upright.
26 Pure to the pure, froward thou kyth'ſt
unto the froward wight.
27 For thou wilt the afflicted ſave,
in grief that low do lie:
But wilt bring down the countenance
of them whoſe looks are high.
28 The Lord will light my candle ſo,
that it ſhall ſhine full bright:

The

The Lord my God will alſo make
my darkneſs to be light.
29 By thee through troops of men I (break,
and them diſcomfit all:
And, by my God aſſiſting me,
I overleap a wall.
30 As for God, perfect is his way:
the Lord his word is try'd:
He is a buckler to all thoſe
who do in him confide.
31 Who but the Lord is God? but he
who is a rock and ſtay?
32 'Tis God that girdeth me with (ſtrength,
and perfect makes my way.
33 He made my feet ſwift as the hinds,
ſet me on my high places.
34 Mine hands to war he taught, mine (arms
brake bows of ſteel in pieces.
35 The ſhield of thy ſalvation
thou didſt on me beſtow:
Thy right hand held me up, and great
thy kindneſs made me grow.
36 And in my way, my ſteps thou haſt
enlarged under me;
That I go ſafely, and my feet
are kept from ſliding free.
37 Mine en'mies I purſued have,
and did them overtake:

Nor

Nor did I turn again, till I
an end of them did make.
38 I wounded them, they could not rise:
they at my feet did fall. (war:
39 Thou girdest me with strength for
my foes thou brought'st down all.
40 And thou hast given to me the necks
of all mine enemies:
That I might them destroy and slay
who did against me rise.
41 They cried out, but there was none
that would or could them save:
Yea, they did cry unto the Lord,
but he no answer gave.
42 Then did I beat them small as dust
before the wind that flies:
And I did cast them out like dirt
upon the street that lies.
43 Thou mad'st me free from people's
and heathen's head to be: (strife,
A people whom I have not known,
shall service do to me.
44 At hearing they shall me obey;
to me they shall submit.
45 Strangers for fear shall fade away,
who in close places sit.
46 God lives, bless'd be my rock: the God
of my health praised be.

47 God

47 God doth avenge me, and ſubdues
the people under me.
48 He ſaves me from mine enemies:
yea, thou haſt lifted me
Above my foes; and from the man
of violence ſet me free.
49 Therefore to thee will I give thanks
the heathen folk among:
And to thy name, O Lord, I will
ſing praiſes in a ſong.
50 He great deliv'rance gives his king:
he mercy doth extend
To David, his anointed one,
and his ſeed without end.

PSALM XIX.

There are two excellent books, which the great God hath publiſhed for the inſtruction and edification of the children of men, and this pſalm treats of them both, and recommends them both to our diligent ſtudy. 1. The book of the creatures, in which we may eaſily read the power and Godhead of the Creator, verſ. 1.—6. 2. The book of the ſcriptures, which makes known to us the will of God concerning our duty: he ſhews the excellency and uſefulneſs of that book, verſ. 7.—11. And then teacheth us how to improve it, verſ. 12. 13. 14.

To the chief muſician, A pſalm of David.

THE heav'ns God's glory do declare:
the ſkies his hand-works preach.
2 Day utters ſpeech to day, and night
to night doth knowledge teach.

3 There

3 There is no ſpeech, nor tongue, to which
their voice doth not extend.
4 Their line is gone through all the earth,
their words to the world's end.
In them he ſet the ſun a tent,
5 Who bridegroom-like forth goes
From's chamber, as a ſtrong man doth,
to run his race, rejoice.
6 From heav'ns end is his going forth,
circling to th' end again:
And there is nothing from his heat
that hidden doth remain.
7 God's law is perfect, and converts
the ſoul in ſin that lies:
God's teſtimony is moſt ſure,
and makes the ſimple wiſe.
8 The ſtatutes of the Lord are right,
and do rejoice the heart:
The Lord's command is pure, and doth
light to the eyes impart.
9 Unſpotted is the fear of God,
and doth endure for ever:
The judgments of the Lord are true,
and righteous altogether.
10 They more than gold, yea, much fine
to be deſired are: (gold,
Than honey, honey from the comb
that droppeth, ſweeter far.

11 More-

11 Moreover, they thy ſervant warn
how he his life ſhould frame:
A great reward provided is
for them that keep the ſame.
12 Who can his errors underſtand?
O cleanſe thou me within
13 From ſecret faults. Thy ſervant keep
from all preſumptuous ſin,
And do not ſuffer them to have
dominion over me:
Then righteous and innocent
I from much ſin ſhall be. (proceed,
14 The words which from my mouth
the thoughts ſent from my heart,
Accept, O Lord; for thou my ſtrength
and my Redeemer art.

PSALM XX.

It is the will of God, that prayers, interceſſions, and thankſgivings, ſhould be made in a ſpecial manner, for kings, and all in authority; This pſalm is a prayer, and the next a thankſgiving for the king; David was a martial prince, much in war. Either this pſalm was penned upon occaſion of ſome particular expedition of his, or, in general, as a form to be uſed in the daily ſervice of the church for him. In this pſalm we may obſerve, (1.) What it is they beg of God for the king, verſ. 1.—4. (2.) With what aſſurance they beg it. The people triumph, verſ. 5.; the prince, verſ. 6.; both together, verſ. 7. 8. And ſo he concludes with a prayer to God for audience, verſ. 9. In this David may well be looked upon as a type of Chriſt, to whoſe kingdom and its intereſts among men, the church was in every age a hearty well-wiſher.

To

To the chief muſician, A pſalm of David.

JEHOVAH hear thee in the day
when trouble he doth ſend:
And let the name of Jacob's God
thee from all ill defend.
2 O let him help ſend from above,
out of his ſanctuary;
From Sion his own holy hill,
let him give ſtrength to thee.
3 Let him remember all thy gifts,
accept thy ſacrifice;
4 Grant thee thine heart's wiſh, and fulfil
thy thoughts and counſel wiſe.
5 In thy ſalvation we will joy;
in our God's name we will
Diſplay our banners: and the Lord
thy prayers all fulfil.
6 Now know I, God his king doth ſave:
he from his holy heav'n
Will hear him, with the ſaving ſtrength
by his own right hand giv'n.
7 In chariots ſome put confidence,
ſome horſes truſt upon:
But we remember will the name
of our Lord God alone.
8 We riſe, and upright ſtand, when they
are bowed down, and fall.
9 Deliver, Lord, and let the King
us hear when we do call.

As the foregoing pſalm was a prayer for the king, that God would protect and proſper him; ſo this is a thankſgiving for the ſucceſs God had bleſſed him with. Thoſe whom we have prayed for, we ought to give thanks for, and particularly for kings, in whoſe proſperity we ſhare. They are here taught, (1.) To congratulate his victories, and the honour he had atchieved, verſ. 1.---6. (2.) To confide in the power of God, for the completing of the ruin of the enemies of his kingdom, verſ 7.---13. And in this there is an eye to the Meſſiah, the Prince, and the glory of his kingdom; for to him divers paſſages in this pſalm are more applicable, than to David himſelf.

To the chief muſician, A pſalm of David.

THE king in thy great ſtrength, O Lord,
ſhall very joyful be:
In thy ſalvation rejoice
how veh'mently ſhall he?
2 Thou haſt beſtowed upon him
all that his heart would have,
And thou from him didſt not with-hold
whate'er his lips did crave.
3 For thou with bleſſings him prevent'ſt
of goodneſs manifold;
And thou haſt ſet upon his head
a crown of pureſt gold.
4 When he deſired life of thee,
thou life to him didſt give;
Ev'n ſuch a length of days, that he
for evermore ſhould live.
5 In that ſalvation wrought by thee,
his glory is made great:
Honour and comely majeſty
thou haſt upon him ſet.

6 Becauſe

6 Becauſe that thou for evermore
most bleſſed haſt him made:
And thou haſt with thy countenance
made him exceeding glad.
7 Becauſe the king upon the Lord
his confidence doth lay,
And, through the grace of the Moſt High,
ſhall not be mov'd away.
8 Thine hand ſhall all thoſe men find out
that en'mies are to thee,
Ev'n thy right hand ſhall find out thoſe
of thee that haters be.
9 Like fiery ov'n thou ſhalt them make,
when kindled is thine ire:
God ſhall them ſwallow in his wrath,
devour them ſhall the fire.
10 Their fruit from earth thou ſhalt de-
their ſeed men from among. (ſtroy,
11 For they, beyond their might, 'gainſt
did plot miſchief and wrong. (thee
12 Thou therefore ſhalt make them turn
when thou thy ſhafts ſhall place (back,
Upon thy ſtrings, made ready all
to fly againſt their face.
13 In thy great pow'r and ſtrength, O
be thou exalted high: (Lord,
So ſhall we ſing with joyful hearts,
thy power praiſe ſhall we.

PSALM

The ſpirit of Chriſt, which was in the prophets, teſtifies in this pſalm, as clearly and fully as any where elſe in all the Old Teſtament, 'the ſufferings of Chriſt, and the glory 'that ſhould follow,' 1 Pet. i. 11.: of him, no doubt David here ſpeaks, and not of himſelf, or of any other man. Much of it is expreſsly applied to Chriſt in the new Teſtament, all of it may be applied to him, and ſome of it muſt be underſtood of him only. The providences of God concerning David were ſo very extraordinary, that we may ſuppoſe there were ſome wiſe and good men, who then could not but look upon him as a figure of him that was to come: but the compoſure of his pſalms eſpecially, in which he found himſelf wonderfully carried out by the Spirit of prophecy, far beyond his own thought and intention, was (we may ſuppoſe) an abundant ſatisfaction to himſelf, that he was not only a father of the Meſſiah, but a figure of him. In this pſalm he ſpeaks, (1.) Of the humiliation of Chriſt, verſ. 1.--21. Where David, as a type of Chriſt, complains of the very calamitous condition he was in upon many accounts. 1. He complains, and mixeth comforts with his complaints. Complains, verſ. 1. 2.: but comforts himſelf, verſ. 3. 4. 5. Complains again, verſ. 6. 7. 8.; but comforts himſelf again, verſ. 9. 10. 2. He complains, and mixeth prayers with his complaints. Complains of the power and rage of his enemies, verſ. 12. 13. 16. 18.; of his own bodily weakneſs and decay, verſ. 14. 15. 17. But prays that God would not be far from him, verſ. 11. 19.; that he would ſave and deliver him, verſ. 19. 20. 21. (2.) Of the exaltation of Chriſt, that his undertaking ſhould be for the glory of God, verſ. 22.---25.; for the ſalvation and joy of his people, verſ. 26.—29.; and for the perpetuating of his own kingdom, verſ. 30. 31. In ſinging this pſalm, we muſt keep our thoughts fixed upon Chriſt, and be ſo affected with his ſufferings, as to experience the fellowſhip of them; and ſo affected with his grace, as to experience the power and influence of it.

To the chief muſician upon Aijeleth Shahar, A pſalm of David.

MY God, my God, why haſt thou me
forſaken? why ſo far
Art thou from helping me, and from
my words that roring are?
2 All day, my God, to thee I cry,
yet am not heard by thee;

And

And in the ſeaſon of the night
I cannot ſilent be.
3 But thou art holy, thou that doſt
inhabit Iſr'el's praiſe.
4 Our fathers hop'd in thee, they hop'd,
and thou didſt them releaſe.
5 When unto thee they ſent their cry,
to them deliv'rance came:
Becauſe they put their truſt in thee,
they were not put to ſhame.
6 But as for me, a worm I am,
and as no man am priz'd:
Reproach of men I am, and by
the people am deſpis'd.
7 All that me ſee, laugh me to ſcorn:
ſhoot out the lip do they,
They nod and ſhake their heads at me,
and mocking thus do ſay,
8 This man did truſt in God, that he
would free him by his might:
Let him deliver him, ſith he
had in him ſuch delight.
9 But thou art he out of the womb
that didſt me ſafely take:
When I was on my mother's breaſts,
thou me to hope didſt make.
10 And I was caſt upon thy care,
ev'n from the womb till now:

And

And from my mother's belly, Lord,
my God and guide art thou.
11 Be not far off, for grief is near,
and none to help is found.
12 Bulls many compaſs me; ſtrong bulls
of Baſhan me ſurround.
13 Their mouths they op'ned wide on
upon me gape did they, (me,
Like to a lion ravening,
and roring for his prey.
14 Like water I'm pour'd out, my bones
all out of joint do part:
Amidſt my bowels, as the wax,
ſo melted is my heart.
15 My ſtrength is like a potſherd dry'd:
my tongue it cleaveth faſt
Unto my jaws; and to the duſt
of death thou brought me haſt.
16 For dogs have compaſs'd me about:
the wicked that did meet
In their aſſembly, me inclos'd;
they pierc'd my hands and feet.
17 I all my bones may tell: they do
upon me look and ſtare.
18 Upon my veſture lots they caſt,
and cloaths among them ſhare.
19 But be not far, O Lord, my ſtrength;
haſte to give help to me.

20 From ſword my ſoul, from pow'r of
my darling, ſet thou free. (dogs
21 Out of the roring lion's mouth
do thou me ſhield and ſave:
For from the horns of unicorns
an ear to me thou gave.
22 I will ſhew forth thy name unto
thoſe that my brethren are:
Amidſt the congregation
thy praiſe I will declare.
23 Praiſe ye the Lord, who do him fear;
him glorify, all ye
The ſeed of Jacob; fear him, all
that Iſr'el's children be.
24 For he deſpis'd not, nor abhorr'd
th' afflicted's miſery:
Nor from him hid his face, but heard
when he to him did cry.
25 Within the congregation great
my praiſe ſhall be of thee:
My vows before them that him fear
ſhall be perform'd by me.
26 The meek ſhall eat, and ſhall be fill'd;
they alſo praiſe ſhall give
Unto the Lord, that do him ſeek;
your heart ſhall ever live.
27 All ends of th' earth remember ſhall,
and turn the Lord unto:

All

All kindreds of the nations
to him ſhall homage do:
28 Becauſe the kingdom to the Lord
doth appertain, as his:
Likewiſe among the nations
the governor he is.
29 Earth's fat ones eat, and worſhip ſhall:
all who to duſt deſcend,
Shall bow to him: none of them can
his ſoul from death defend.
30 A ſeed ſhall ſervice do to him;
unto the Lord it ſhall
Be for a generation
reck'ned in ages all.
31 They ſhall come, and they ſhall de-
his truth and righteouſneſs (clare
Unto a people yet unborn,
and that he hath done this.

PSALM XXIII.

Many of David's pſalms are full of complaints, but this is full of comforts, and the expreſſions of delight in God's great goodneſs, and dependence upon him. It is a pſalm which has been ſung by good Chriſtians, and will be while the world ſtands, with a great deal of pleaſure and ſatisfaction. (1.) The pſalmiſt here claims relation to God as his ſhepherd, verſ. 1. (2.) He recounts his experience of the kind things God hath done for him, as his ſhepherd, verſ. 2. 3. 5. (3.) From hence he infers, that he ſhould want no good, verſe 1.; that he needed to fear no evil, verſ. 4.; that he would never leave or forſake him in a way of mercy; and therefore he reſolves never to leave or forſake God in a way of duty, verſ. 6. And in this certainly he has an eye, not only to the bleſſings of God's providence, which made his outward condition proſperous, but to the communicati-

ons of God's grace, received by a lively faith, and returned in a warm devotion, which fills his ſoul with joy unſpeakable. And, as in the foregoing pſalm, he repreſented Chriſt dying for his ſheep, ſo here he repreſents Chriſtians receiving the benefit of all the care and tenderneſs of that great and good ſhepherd.

A pſalm of David.

THE Lord's my ſhepherd, I'll not want.
2 He makes me down to lie
In paſtures green: he leadeth me
the quiet waters by.
3 My ſoul he doth reſtore again;
and me to walk doth make
Within the paths of righteouſneſs,
ev'n for his own name's ſake.
4 Yea, though I walk in death's dark vale,
yet will I fear none ill:
For thou art with me, and thy rod
and ſtaff me comfort ſtill.
5 My table thou haſt furniſhed,
in preſence of my foes:
My head thou doſt with oil anoint,
and my cup overflows.
6 Goodneſs and mercy all my life
ſhall ſurely follow me:
And in God's houſe for evermore
my dwelling-place ſhall be.

PSALM XXIV.

This pſalm is concerning the kingdom of Jeſus Chriſt: (1.) His providential kingdom, by which he rules the world, verſ. 1. 2. (2.) The kingdom of his grace, by which he rules in his

his church. 1. Concerning the ſubjects of that kingdom, their character, verſ. 4. 5. 7. their charter, verſ. 5. 2. Concerning the King of that kingdom; and a ſummons to all to give him admiſſion, verſ. 7. 8. 9. 10. It is ſuppoſed, that the pſalm was penned upon occaſion of David's bringing up the ark to the place prepared for it: and the intention of it was, to lead the people above the pomp of external ceremonies to a holy life, and faith in Chriſt, of whom the ark was a type.

A pſalm of David.

THE earth belongs unto the Lord,
and all that it contains;
The world that is inhabited,
and all that there remains.
2 For the foundations thereof
he on the ſeas did lay,
And he hath it eſtabliſhed
upon the floods to ſtay.
3 Who is the man that ſhall aſcend
into the hill of God?
Or who within his holy place
ſhall have a firm abode?
4 Whoſe hands are clean, whoſe heart is (pure,
and unto vanity
Who hath not lifted up his ſoul,
nor ſworn deceitfully.
5 He from th' Eternal ſhall receive
the bleſſing him upon,
And righteouſneſs, ev'n from the God
of his ſalvation.
6 This is the generation
that after him enquire,
O Jacob,

O Jacob, who do ſeek thy face
with their whole hearts deſire.
7 Ye gates, lift up your heads on high,
ye doors that laſt for ay,
Be lifted up, that ſo the King
of glory enter may.
8 But who of glory is the King?
the mighty Lord is this,
Ev'n that ſame Lord, that great in might
and ſtrong in battle is.
9 Ye gates, lift up your heads, ye doors,
doors that do laſt for ay,
Be lifted up, that ſo the King
of glory enter may.
10 But who is he that is the King
of glory? who is this?
The Lord of hoſts, and none but he,
the King of glory is.

PSALM XXV.

This pſalm is full of devout affection to God: the outgoings of holy deſires towards his favour and grace, and the lively actings of faith in his promiſes. We may learn out of it, (1.) What it is to pray, verſ. 1. 15. (2.) What we muſt pray for; the pardon of ſin, verſ. 6. 7. 18.; direction in the way of duty, verſ. 4. 5.; the favour of God, verſ. 16.; deliverance out of our troubles, verſ. 17. 18.; preſervation from our enemies, verſ. 20. 21.; and the ſalvation of the church of God, verſ. 22. (3.) What we may plead in prayer; our confidence in God, verſ. 2. 3. 5. 20. 21.; our diſtreſs, and the malice of our enemies, verſ. 17. 19.; our ſincerity, verſ. 21. (4.) What precious promiſes we have to encourage us in prayer; of guidance and inſtruction, verſ. 8. 9. 12.; the benefit of the covenant, verſ. 10.; and the pleaſure of communion with God, verſ. 13. 14. It is eaſy

to

to apply the ſeveral paſſages of this pſalm to ourſelves in the ſinging of it; for we have often troubles, and always ſins to complain of at the throne of grace.

A pſalm of David.

TO thee I lift my ſoul.
2 O Lord, I truſt in thee:
My God, let me not be aſham'd,
nor foes triumph o'er me.
3 Let none that wait on thee
Be put to ſhame at all;
But thoſe that without cauſe tranſgreſs,
let ſhame upon them fall.
4 Shew me thy ways, O Lord;
thy paths, O teach thou me:
5 And do thou lead me in thy truth,
therein my teacher be:
For thou art God that doſt
to me ſalvation ſend,
And I upon thee all the day
expecting, do attend.
6 Thy tender mercies, Lord,
I pray thee to remember,
And loving kindneſſes: for they
have been of old for ever.
7 My ſins and faults of youth
do thou, O Lord, forget;
After thy mercy think on me,
And for thy goodneſs great.
8 God good and upright is:
the way he'll ſinners ſhow.
9 The meek in judgment he will guide,
and make his path to know.
10 The whole paths of the Lord
are truth and mercy ſure,
To thoſe that do his cov'nant keep,
and teſtimonies pure.
11 Now for thine own name's ſake,
O Lord I thee intreat
To pardon mine iniquity;
for it is very great.
12 What man is he that fears
the Lord, and doth him ſerve?
Him ſhall he teach the way that he
ſhall chooſe and ſtill obſerve.
13 His ſoul ſhall dwell at eaſe,
and his poſterity
Shall flouriſh ſtill, and of the earth
inheritors ſhall be.

14 With

14 With thoſe that fear him is
the ſecret of the Lord:
The knowledge of his covenant
he will to them afford.
15 Mine eyes upon the Lord
continually are ſet:
For he it is that ſhall bring forth
my feet out of the net.
16 Turn unto me thy face,
and to me mercy ſhow:
Becauſe that I am deſolate,
And am brought very low.
17 My heart's griefs are increas'd,
me from diſtreſs relieve.
18 See mine affliction, and my pain,
and all my ſins forgive.
19 Conſider thou my foes,
becauſe they many are,
And it a cruel hatred is
which they againſt me bear.
20 O do thou keep my ſoul,
do thou deliver me:
And let me never be aſham'd,
becauſe I truſt in thee.
21 Let uprightneſs and truth
keep me, who thee attend.
22 Redemption, Lord, to Iſrael
from all his troubles ſend.

Another of the ſame.

TO thee I lift my ſoul, O Lord:
2 My God, I truſt in thee:
Let me not be aſham'd; let not
my foes triumph o'er me.
3 Yea, let thou none aſhamed be
that do on thee attend:
Aſhamed let them be, O Lord,
who without cauſe offend.
4 Thy ways, Lord, ſhew; teach me thy (paths.
5 Lead me in truth, teach me:

For

For of my ſafety thou art God,
all day I wait on thee.
6 Thy mercies that moſt tender are,
do thou, O Lord, remember,
And loving-kindneſſes: for they
have been of old for ever.
7 Let not the errors of my youth,
nor ſins rememb'red be:
In mercy, for thy goodneſs ſake,
O Lord, remember me.
8 The Lord is good and gracious,
he upright is alſo:
He therefore ſinners will inſtruct
in ways that they ſhould go.
9 The meek and lowly he will guide
in judgment juſt alway:
To meek and poor afflicted ones
he'll clearly teach his way.
10 The whole paths of the Lord our God
are truth and mercy ſure,
To ſuch as keep his covenant,
and teſtimonies pure.
11 Now for thine own name's ſake, O (Lord,
I humbly thee intreat
To pardon mine iniquity:
for it is very great.
12 What man fears God? him ſhall he (teach
the way that he ſhall chooſe.

13 His

13 His ſoul ſhall dwell at eaſe, his ſeed
the earth, as heirs, ſhall uſe.
14 The ſecret of the Lord is with
ſuch as do fear his name,
And he his holy covenant
will manifeſt to them.
15 Towards the Lord my waiting eyes
continually are ſet:
For he it is that ſhall bring forth
my feet out of the net.
16 O turn thee unto me, O God,
have mercy me upon:
Becauſe I ſolitary am,
and in affliction.
17 Enlarg'd the griefs are of mine heart:
me from diſtreſs relieve.
18 See mine affliction and my pain,
and all my ſins forgive.
19 Conſider thou mine enemies,
becauſe they many are,
And it a cruel hatred is,
which they againſt me bear.
20 O do thou keep my ſoul, O God,
do thou deliver me:
Let me not be aſham'd; for I
do put my truſt in thee.
21 O let integrity and truth
keep me, who thee attend.

22 Re-

22 Redemption, Lord, to Iſrael
from all his troubles ſend.

PSALM XXVI.

Holy David is in this pſalm putting himſelf upon a ſolemn trial, not by God and his country; but by God and his own conſcience, to both which he appeals touching his integrity, verſ. 1. 2. And for the proof of it he alledgeth, (1.) His conſtant regard to God and his grace, verſ. 3. (2.) His rooted antipathy to ſin and ſinners, verſ. 4. 5. (3.) His ſincere affection to the ordinances of God, and his care about them, verſ. 6. 7. 8. Having thus proved his integrity, (1.) He deprecates the doom of the wicked, verſ. 9. 10. (2.) He caſts himſelf upon the mercy and grace of God, with a reſolution to hold faſt his integrity and his hope in God, verſ. 11. 12. In ſinging this pſalm, we muſt teach and admoniſh ourſelves, and one another, what we muſt be and do, that we may have the favour of God, and comfort in our own conſciences; and comfort ourſelves with it as David doth, if we can ſay, that in any meaſure we have through grace anſwered theſe characters. The learned Amyraldus, in his argument of this pſalm, ſuggeſts, that David is here, by the ſpirit of propheſy, carried out to ſpeak of himſelf as a type of Chriſt, of whom what he here ſaith of his ſpotleſs innocency was fully and eminently true, and of him only, and to him we may apply it in ſinging this pſalm. 'We are complete in him.'

A pſalm of David.

JUDGE me, O Lord, for I have walk'd
in mine integrity:
I truſted alſo in the Lord;
ſlide therefore ſhall not I.
2 Examine me, and do me prove;
try heart and reins, O God.
3 For thy love is before mine eyes,
thy truth's paths I have trode.
4 With perſons vain I have not ſat,
nor with diſſemblers gone.

5 Th'

5 Th' aſſembly of ill men I hate;
to ſit with ſuch I ſhun.
6 Mine hands in innocence, O Lord,
I'll waſh and purify:
So to thine holy altar go,
and compaſs it will I.
7 That I, with voice of thankſgiving,
may publiſh and declare,
And tell of all thy mighty works
that great and wondrous are.
8 The habitation of thy houſe,
Lord, I have loved well;
Yea, in that place I do delight,
where doth thine honour dwell.
9 With ſinners gather not my ſoul,
and ſuch as blood would ſpill:
10 Whoſe hands miſchievous plots, right (hand
corrupting bribes do fill.
11 But as for me, I will walk on
in mine integrity:
Do thou redeem me, and, O Lord,
be merciful to me.
12 My foot upon an even place
doth ſtand with ſtedfaſtneſs:
Within the congregations
th' Eternal I will bleſs.

PSALM

Some think David penned this pſalm before his coming to the throne, when he was in the midſt of his troubles, and perhaps upon occaſion of the death of his parents; but the Jews think he penned it when he was old, upon occaſion of that wonderful deliverance he had from the ſword of the giant, when Abiſhai ſuccoured him, 2 Sam. xxi. 16. 17.; and his people thereupon reſolved he ſhould never venture his life again in battle, leſt he ſhould quench the light of Iſrael. Perhaps it was not penned upon any particular occaſion, but it is very expreſſive of the pious and devout affections with which gracious ſouls are carried out towards God at all times, eſpecially in times of trouble. Here is, (1.) The courage and holy bravery of his faith, verſ. 1. 2. 3. (2.) The complacency he took in communion with God, and the benefit he experienced by it, verſ. 4. 5. 6. (3.) His deſire towards God, and his favour and grace, verſ. 7. 8. 9. 11. 12. (4.) His expectations from God, and the encouragement he gives to others to hope in him, verſ. 10. 13. 14. And let our hearts be thus affected in ſinging this pſalm.

A pſalm of David.

THE Lord's my light and ſaving health,
who ſhall make me diſmay'd?
My life's ſtrength is the Lord, of whom
then ſhall I be afraid?
2 When as mine enemies and foes,
moſt wicked perſons all,
To eat my fleſh againſt me roſe,
they ſtumbled and did fall.
3 Againſt me though an hoſt encamp,
my heart yet fearleſs is:
Though war againſt me riſe, I will
be confident in this.
4 One thing I of the Lord deſir'd,
and will ſeek to obtain,

That

That all days of my life I may
within God's houſe remain,
That I the beauty of the Lord
behold may and admire,
And that I in his holy place
may rev'rently enquire.
5 For he in his pavilion ſhall
me hide in evil days:
In ſecret of his tent me hide,
and on a rock me raiſe.
6 And now, ev'n at this preſent time,
mine head ſhall lifted be
Above all thoſe that are my foes,
and round encompaſs me:
Therefore unto his tabernacle
I'll ſacrifices bring
Of joyfulneſs, I'll ſing, yea, I
to God will praiſes ſing.
7 O Lord, give ear unto my voice,
when I do cry to thee:
Upon me alſo mercy have,
and do thou anſwer me.
8 When thou didſt ſay, Seek ye my face,
then unto thee reply
Thus did my heart, Above all things
thy face, Lord, ſeek will I.
9 Far from me hide not thou thy face,
put not away from thee

Thy

Thy ſervant in thy wrath: thou haſt
an helper been to me.
O God of my ſalvation
leave me not, nor forſake.
10 Though me my parents both ſhould (leave,
the Lord will me up take.
11 O Lord, inſtruct me in thy way,
to me a leader be
In a plain path, becauſe of thoſe
that hatred bear to me.
12 Give me not to mine en'mies will;
for witneſſes that lie,
Againſt me riſen are, and ſuch
as breathe out cruelty.
13 I fainted had, unleſs that I
believed had to ſee
The Lord's own goodneſs in the land
of them that living be.
14 Wait on the Lord, and be thou ſtrong,
and he ſhall ſtrength afford
Unto thine heart, yea, do thou wait,
I ſay, upon the Lord.

PSALM XXVIII.

The former part of this pſalm is the prayer of a ſaint militant, and now in diſtreſs, verſ. 1. 2. 3.; to which is added the doom of God's implacable enemies, verſ. 4. 5. The latter part of the pſalm is the thankſgiving of a ſaint-triumphant, and delivered out of his diſtreſſes, verſ. 6. 7. 8.; to which is added a prophetical prayer for all God's faithful loyal ſubjects, verſ. 9. So that it is hard to ſay which of theſe two conditions David was in when he penned it.

Some

Some think he was now in trouble ſeeking God, but at the ſame time preparing to praiſe him for his deliverance, and by faith giving him thanks for it, before it was wrought. Others think he was now in triumph, but remembered and recorded, for his own and others benefit, the prayers he made when he was in affliction, that the mercy might reliſh the better, when it appeared to be an anſwer to them.

A pſalm of David.

TO thee I'll cry, O Lord, my rock,
hold not thy peace to me:
Leſt, like thoſe that to pit deſcend,
I by thy ſilence be.
2 The voice hear of my humble pray'rs,
when unto thee I cry:
When to thy holy oracle
I lift mine hands on high.
3 With ill men draw me not away,
that work iniquity:
That ſpeak peace to their friends, while in
their hearts doth miſchief lie.
4 Give them according to their deeds,
and ills endeavoured:
And as their handy-works deſerve,
to them be rendered.
5 God ſhall not build, but them deſtroy,
who would not underſtand
The Lord's own works, nor did regard
the doing of his hand.
6 For ever bleſſed be the Lord;
for graciouſly he heard

The

The voice of my petitions,
and prayers did regard.
7 The Lord's my ſtrength and ſhield, my (heart
upon him did rely,
And I am helped; hence my heart
doth joy exceedingly;
And with my ſong I will him praiſe.
8 Their ſtrength is God alone:
He alſo is the ſaving ſtrength
of his anointed One.
9 O thine own people do thou ſave,
bleſs thine inheritance:
Them alſo do thou feed, and them
for evermore advance.

PSALM XXIX.

It is the probable conjecture of ſome very good interpreters, that David penned this pſalm upon occaſion, and juſt at the time of a great ſtorm of thunder, lightening, and rain; as the eighth pſalm was his meditation in a moon-ſhine night, and the nineteenth in a ſun-ſhine morning. It is good to take occaſion from the ſenſible operations of God's power in the kingdom of nature, to give glory to him. So compoſed was David, and ſo cheerful even in a dreadful tempeſt, when others trembled, that then he penned this pſalm; for, though the earth be removed, yet will we not fear.' (1.) He calls upon the great ones of the world to give glory to God, verſ. 1. 2. (2.) To convince them of the greatneſs of that God, whom they were to adore, he takes notice of his power and terror in the thunder and lightning, and thunder-ſhowers, verſ. 3. 4. 5. 6.; his ſovereign dominion over the world, verſ. 10.; and his ſpecial favour to his church, verſ. 11. Great and high thoughts of God ſhould fill us in ſinging this pſalm.

A pſalm of David.

GIVE ye unto the Lord, ye ſons
that of the mighty be,
All ſtrength and glory to the Lord
with cheerfulneſs give ye.
2 Unto the Lord the glory give
that to his name is due;
And in the beauty of holineſs
unto JEHOVAH bow.
3 The Lord's voice on the waters is:
the God of majeſty
Doth thunder, and on multitudes
of waters ſitteth he.
4 A pow'rful voice it is that comes
out from the Lord moſt high:
The voice of that great Lord is full
of glorious majeſty.
5 The voice of the Eternal doth
aſunder cedars tear:
Yea, God the Lord doth cedars break
that Lebanon doth bear.
6 He makes them like a calf to ſkip:
ev'n that great Lebanon,
And like to a young unicorn
the mountain Sirion.
7 God's voice divides the flames of fire:
8 The deſert it doth ſhake:

The

The Lord doth make the wilderneſs
of Kadeſh all to quake.
9 God's voice doth make the hinds to (calve;
it makes the foreſts bare:
And in his temple ev'ry one
his glory doth declare.
10 The Lord ſits on the floods: the Lord
ſits King, and ever ſhall.
11 The Lord will give his people ſtrength
and with peace bleſs them all.

PSALM XXX.

This is a pſalm of thankſgiving for the great deliverances which God had wrought for David, penned upon occaſion of the dedicating of his houſe of cedar, and ſang in that pious ſolemnity, though there is not any thing in it that has particular reference to that occaſion. Some collect, from divers paſſages in the pſalm itſelf, that it was penned upon his recovery from a dangerous fit of ſickneſs, which might happen to be about the time of the dedication of his houſe. (1.) He here praiſeth God for the deliverances he had wrought for him verſ. 1. 2 3. (2.) He calls upon others to praiſe him too, and encourageth them to truſt in him, verſ. 4. 5. (3.) He blames himſelf for his former ſecurity, verſ. 6. 7. (4.) He recollects the prayers and complaints he had made in his diſtreſs, verſ. 8. 9. 10.; and with them ſtirs up himſelf to be very thankful to God for the preſent comfortable change, verſ. 11. 12. In ſinging this pſalm, we ought to remember with thankfulneſs any like deliverances wrought for us, for which we muſt ſtir up ourſelves to praiſe him, and by which we muſt be engaged to depend upon him,

A pſalm *and* ſong, *at* the dedication of the houſe of David.

LORD, I will thee extol, for thou
haſt lifted me on high,
And over me thou to rejoice
mad'dſt not mine enemy.

2 O thou who art the Lord my God,
I in diſtreſs to thee
With loud cries lifted up my voice,
and thou haſt healed me.
3 O Lord, my ſoul thou haſt brought up,
and reſcu'd from the grave:
That I to pit ſhould not go down,
alive thou didſt me ſave.
4 O ye that are his holy ones,
ſing praiſe unto the Lord:
And give unto him thanks, when you
his holineſs record.
5 For but a moment laſts his wrath;
life in his favour lies:
Weeping may for a night endure,
at morn doth joy ariſe.
6 In my proſperity, I ſaid,
that nothing ſhall me move.
7 O Lord, thou haſt my mountain made
to ſtand ſtrong by thy love:
But when that thou, O gracious God,
didſt hide thy face from me,
Then quickly was my proſp'rous ſtate
turn'd into miſery.
8 Wherefore unto the Lord my cry
I cauſed to aſcend:
My humble ſupplication
I to the Lord did ſend.

9 What profit is there in my blood,
when I go down to pit?
Shall unto thee the duſt give praiſe?
thy truth declare ſhall it? (Lord.
10 Hear, Lord, have mercy, help me,
11 Thou turned haſt my ſadneſs
To dancing; yea, my ſackcloth loos'd
and girded me with gladneſs:
12 That ſing thy praiſe my glory may,
and never ſilent be:
O Lord my God, for evermore
I will give thanks to thee.

PSALM XXXI.

It is probable that David penned this pſalm when he was perſecuted by Saul; and ſome paſſages in it agree particularly to the fair eſcape he had at Keilah, 1 Sam. xxiii. 13. and then in the wilderneſs of Maon, when Saul marched on one ſide of the hill, and he on the other, and ſoon after in the cave in the wilderneſs of En-gedi; but that it was penned upon any of theſe occaſions, we are not told. It is a mixture of prayers and praiſes, and profeſſions of confidence in God, all which do well together, and are helpful to one another. (1.) David profeſſeth his cheerful confidence in God, and in that confidence prays for deliverance out of his preſent troubles, verſ. 1.—8. (2.) He complains of the very deplorable condition he was in, and in the ſenſe of his calamities, ſtill prays that God would graciouſly appear for him againſt his perſecutors, verſ. 9. 18. (3.) He concludes the pſalm with praiſe and triumph, giving glory to God, and encouraging himſelf and others to truſt in him, verſ. 19.—24.

To the chief muſician A pſalm of David.

IN thee, O Lord, I put my truſt,
ſham'd let me never be:

According

According to thy righteouſneſs,
do thou deliver me.
2 Bow down thine ear to me with ſpeed,
ſend me deliverance:
To ſave me, my ſtrong rock be thou,
and my houſe of defence.
3 Becauſe thou art my rock, and thee
I for my fortreſs take:
Therefore do thou me lead and guide,
ev'n for thine own name's ſake.
4 And ſith thou art my ſtrength, there-
pull me out of the net, (fore
Which they in ſubtilty for me
ſo privily have ſet.
5 Into thine hands, I do commit
my ſp'rit: for thou art he,
O thou JEHOVAH, God of truth,
that haſt redeemed me.
6 Thoſe that do lying vanities
regard, I have abhorr'd:
But as for me, my confidence
is fixed on the Lord.
7 I'll in thy mercy gladly joy:
for thou my miſeries
Conſider'd haſt; thou haſt my ſoul
known in adverſities:
8 And thou haſt not incloſed me
within the en'my's hand;

And

And by thee have my feet been made
in a large room to ſtand.
9 O Lord, upon me mercy have,
for trouble is on me:
Mine eye, my belly, and my ſoul
with grief conſumed be.
10 Becauſe my life with grief is ſpent,
my years with ſighs and groans:
My ſtrength doth fail; and for my ſin
conſumed are my bones.
11 I was a ſcorn to all my foes,
and to my friends a fear;
And ſpecially reproach'd of thoſe
that were my neighbours near:
When they me ſaw, they from me fled.
12 Ev'n ſo I am forgot,
As men are out of mind when dead:
I'm like a broken pot.
13 For ſlanders I of many heard,
fear compaſs'd me, while they
Againſt me did conſult and plot,
to take my life away.
14 But as for me, O Lord, my truſt
upon thee I did lay:
And I to thee, Thou art my God,
did confidently ſay.
15 My times are wholly in thine hand:
do thou deliver me

From

From their hands, that mine enemies
and perſecutors be.
16 Thy countenance to ſhine do thou
upon thy ſervant make:
Unto me give ſalvation,
for thy great mercies ſake.
17 Let me not be aſham'd, O Lord,
for on thee call'd I have:
Let wicked men be ſham'd, let them
be ſilent in the grave.
18 To ſilence put the lying lips,
that grievous things do ſay,
And hard reports, in pride and ſcorn,
on righteous men do lay. (them
19 How great's the goodneſs thou for
that fear thee keep'ſt in ſtore;
And wrought'ſt for them that truſt in
the ſons of men before! (thee
20 In ſecret of thy preſence, thou
ſhalt hide them from man's pride:
From ſtrife of tongues thou cloſely ſhalt
as in a tent them hide.
21 All praiſe and thanks be to the Lord:
for he hath magnify'd
His wondrous love to me, within
a city fortify'd.
22 For from thine eyes cut off I am,
(I in my haſte had ſaid,)

My

My voice yet heard'ſt thou, when to thee,
with cries, my moan I made.
23 O love the Lord, all ye his ſaints:
becauſe the Lord doth guard
The faithful, and he plenteouſly
proud doers doth reward.
24 Be of good courage, and he ſtrength
unto your heart ſhall ſend,
All ye whoſe hope and confidence
doth on the Lord depend.

PSALM XXXII.

This pſalm, though it ſpeak not of Chriſt, as many of the pſalms hitherto we have met with have done, yet it has a great deal of goſpel in it. the apoſtle tells us, that David in this pſalm deſcribes, the bleſſedneſs of the man unto 'whom God imputeth righteouſneſs without works,' Rom. iv. 6. We have here a ſummary, (1.) Of goſpel-grace, in the pardon of ſin, verſ. 1. 2.; in devine protection, verſ. 7.: and devine conduct, verſ. 8. (2.) Of goſpel-duty; to confeſs ſin, verſ. 3. 4. 5.; to pray, verſe 6.; to govern ourſelves well, verſ. 9. 10.; and to rejoice in God, verſ. 11. And the way to obtain theſe privileges, is to make conſcience of theſe duties, which we ought to think of; of the former for our comfort, of the latter for our quickening, when we ſing this pſalm. Grotius thinks it was deſigned to be ſung on the day of atonement.

A pſalm of David, Maſchil.

O Bleſſed is the man, to whom
is freely pardoned
All the tranſgreſſion he hath done,
whoſe ſin is covered.
2 Bleſs'd is the man, to whom the Lord
imputeth not his ſin,

And

And in whoſe ſp'rit there is no guile,
nor fraud is found therein.
3 When as I did refrain my ſpeech,
and ſilent was my tongue;
My bones then waxed old, becauſe
I rored all day long.
4 For upon me, both day and night,
thine hand did heavy lie;
So that my moiſture turned is
in ſummer's drought thereby.
5 I thereupon have unto thee
my ſin acknowledged,
And likewiſe mine iniquity
I have not covered:
I will confeſs unto the Lord
my treſpaſſes, ſaid I;
And of my ſin thou freely didſt
forgive th' iniquity.
6 For this ſhall ev'ry godly one
his prayer make to thee;
In ſuch a time he ſhall thee ſeek,
as found thou mayeſt be.
Surely, when floods of waters great
do ſwell up to the brim,
They ſhall not overwhelm his ſoul,
nor once come near to him.
7 Thou art my hiding-place, thou ſhalt
from trouble keep me free:

Thou

Thou with ſongs of deliverance
about ſhalt compaſs me.
8 I will inſtruct thee, and thee teach
the way that thou ſhalt go;
And, with mine eye upon thee ſet,
I will direction ſhow.
9 Then be not like the horſe, or mule,
which do not underſtand:
Whoſe mouth, leſt they come near to (thee,
a bridle muſt command.
10 Unto the man that wicked is,
his ſorrows ſhall abound:
But him that truſteth in the Lord,
mercy ſhall compaſs round.
11 Ye righteous, in the Lord be glad,
in him do ye rejoice:
All ye that upright are in heart,
for joy lift up your voice.

PSALM XXXIII.

This is a pſalm of praiſe: it is probable David was the penman of it, but we are not told ſo, becauſe God would have us look above the penman of ſacred writ, to that bleſſed Spirit that moved and guided them. The pſalmiſt in this pſalm, (1.) Calls upon the righteous to praiſe God, verſ. 1. 2. 3. (2.) Furniſheth us with matter for praiſe. We muſt praiſe God, 1. For his juſtice, goodneſs, and truth appearing in his word, and in all his works, verſ. 4. 5. 2. For his power appearing in the work of creation, verſ. 6--9. 3. For the ſovereignty of his providence in the government of the world, verſ. 10. 11. and again, verſ. 13.--17. 4. For the peculiar favour which he bears to his own choſen people which encourageth them to truſt in him, verſ. 13. and again, verſ. 18.--22. We need not be far to ſeek for proper thoughts in ſinging this pſalm, which ſo naturally ſpeaks the pious affections of a devout ſoul towards God.

YE righteous, in the Lord rejoice:
it comely is, and right,
That upright men, with thankful voice,
ſhould praiſe the Lord of might.
2 Praiſe God with harp: and unto him
ſing with the pſaltery,
Upon a ten-ſtring'd inſtrument
make ye ſweet melody.
3 A new ſong to him ſing, and play
with loud noiſe ſkilfully.
4 For right is God's word, all his works
are done in verity.
5 To judgment, and to righteouſneſs,
a love he beareth ſtill:
The loving-kindneſs of the Lord
the earth throughout doth fill.
6 The heavens, by the word of God,
did their beginning take;
And, by the breathing of his mouth,
he all their hoſts did make.
7 The waters of the ſeas he brings
together as an heap:
And in ſtorehouſes, as it were,
he layeth up the depth.
8 Let earth, and all that live therein,
with rev'rence fear the Lord:
Let all the world's inhabitants
dread him with one accord.

9 For

9 For he did ſpeak the word, and done
it was without delay;
Eſtabliſhed it firmly ſtood
whatever he did ſay.
10 God doth the counſel bring to nought
which heathen folk do take:
And what the people do deviſe,
of none effect doth make.
11 O! but the counſel of the Lord
doth ſtand for ever ſure;
And of his heart the purpoſes
from age to age endure.
12 That nation bleſſed is, whoſe God
JEHOVAH is: and thoſe
A bleſſed people are, whom for
his heritage he choſe.
13 The Lord from heav'n ſees and be-
all ſons of men full well. (holds
14 He views all, from his dwelling-place
that in the earth do dwell.
15 He forms their hearts alike; and all
their doings he obſerves.
16 Great hoſts ſave not a king; much
no mighty man preſerves. (ſtrength
17 An horſe for preſervation
is a deceitful thing;
And by the greatneſs of his ſtrength
can no deliv'rance bring.

18 Behold,

18 Behold, on thoſe that do him fear
the Lord doth ſet his eye:
Ev'n thoſe who on his mercy do
with confidence rely.
19 From death to free their ſoul, in dearth
life unto them to yield.
20 Our ſoul doth wait upon the Lord;
he is our help and ſhield.
21 Sith in his holy name we truſt,
our heart ſhall joyful be.
22 Lord, let thy mercy be on us,
as we do hope in thee.

PSALM XXXIV.

This pſalm was penned upon a particular occaſion, as appears by the title, and yet there is little in it peculiar to that occaſion, but that which is general, both by way of thankſgiving to God, and inſtruction to us. (1.) He praiſeth God for the experience which he and others had had of his goodneſs. verſ. 1.—6. (2.) He encourageth all good people to truſt in God, and to ſeek to him, verſ. 7.—10. (3.) He gives good counſel to us all, as unto children, to take heed of ſin, and to make conſcience of our duty both to God and man, verſ. 11.—14. (4.) To enforce this good counſel, he ſhews God's favour to the righteous, and his diſpleaſure againſt the wicked, in which he ſets before us good and evil, the bleſſing and the curſe, verſ. 15. to 22. So that in ſinging this pſalm, we are both to give glory to God, and to teach and admoniſh ourſelves and one another.

A pſalm of David, when he changed his behaviour before Abimelech: who drove him away, and he departed.

GOD will I bleſs all times: his praiſe
my mouth ſhall ſtill expreſs.
2 My ſoul ſhall boaſt in God: the meek
ſhall hear with joyfulneſs.

3 Extol

3 Extol the Lord with me, let us
exalt his name together.
4 I ſought the Lord, he heard, and did
me from all fears deliver.
5 They look'd to him, and lightned were:
not ſhamed were their faces.
6 This poor man cry'd, God heard, and
him from all his diſtreſſes. (ſav'd
7 The angel of the Lord encamps,
and round encompaſſeth
All thoſe about that do him fear,
and them delivereth.
8 O taſte and ſee that God is good:
who truſts in him is bleſs'd.
9 Fear God, his ſaints: none that him fear
ſhall be with want oppreſs'd.
10 The lions young may hungry be,
and they may lack their food:
But they that truly ſeek the Lord,
ſhall not lack any good.
11 O children, hither do ye come,
and unto me give ear:
I ſhall you teach to underſtand
how ye the Lord ſhould fear.
12 What man is he that life deſires,
to ſee good would live long?
13 Thy lips refrain from ſpeaking guile
and from ill words thy tongue.

14 Depart

14 Depart from ill, do good, ſeek peace,
purſue it earneſtly.
15 God's eyes are on the juſt; his ears
are open to their cry.
16 The face of God is ſet againſt
thoſe that do wickedly,
That he may quite out from the earth
cut off their memory.
17 The righteous cry unto the Lord,
he unto them gives ear;
And they out of their troubles all,
by him deliv'red are.
18 The Lord is ever nigh to them
that be of broken ſp'rit:
To them he ſafety doth afford,
that are in heart contrite.
19 The troubles that afflict the juſt,
in number many be:
But yet at length out of them all
the Lord doth ſet him free.
20 He carefully his bones doth keep,
whatever can befal:
That not ſo much as one of them
can broken be at all.
21 Ill ſhall the wicked ſlay: laid waſte
ſhall be, who hate the juſt.
22 The Lord redeems his ſervants ſouls:
none periſh that him truſt.

PSALM

David in this psalm appeals to the righteous Judge of heaven and earth, against his enemies that hated and persecuted him. It is supposed that Saul and his party are the persons he means, for with them he had the greatest struggles. (1.) He complains to God of the injuries they did him; they strove with him, fought against him, vers. 1. persecuted him, vers. 3. sought his ruin, vers. 4. 7. accused him falsely, vers. 11 abused him basely, vers. 15. 16. and all his friends, vers. 20. and triumphed over him, vers. 21. 25. 26. (2.) He pleads his own innocency, that he never gave them any provocation, vers. 7. 19.; but, on the contrary, had studied to oblige them, vers. 12. 13. 14. (3.) He prays to God to protect and deliver him, and appear for him, vers. 1. 2.; to comfort him, vers. 3; to be nigh to him, and rescue him, vers. 17. 22.; to plead his cause, vers. 23. 24.; to defeat all the designs of his enemies against him, vers. 3. 4.; and to disappoint their expectations of his fall, vers. 19. 25. 26.; and, lastly, to countenance all his friends, and encourage them, vers. 27. (4.) He prophesies the destruction of his persecutors, vers. 4. 5. 6. 8. (5.) He promiseth himself that he shall yet see better days, vers. 9. 10.; and promiseth God that he will then attend him with his praises vers. 18. 28. In singing this psalm and praying it over, we must take heed of applying it to any little peevish quarrels and enmities of our own, and of expressing by it any uncharitable revengeful resentment of injuries done to us for Christ has taught us to forgive our enemies, and not to pray against them, but to pray for them, as he did But, 1. We may comfort ourselves with the testimony of our consciences, concerning our innocency, with reference to those that are any way injurious to us, and with hopes that God will in his own way and time right us, and in the mean time support us. 2. We ought to apply it to the public enemies of Christ and his kingdom, typified by David and his kingdom, to resent the indignities done to Christ's honour, to pray to God to plead the just and injured cause of Christianity, and serious godliness, and to believe that God will in due time glorify his own name in the ruin of all the irreconcileable enemies of his church, that will not repent to give him glory.

A psalm of David.

PLEAD, Lord, with those that plead, and
with those that fight with me. (fight
2 Of shield and buckler take thou hold,
stand up mine help to be.

3 Draw alſo out the ſpear, and do
against them ſtop the way,
That me purſue: unto my ſoul,
I'm thy ſalvation, ſay.
4 Let them confounded be, and ſham'd,
that for my ſoul have ſought:
Who plot my hurt, turn'd back be they,
and to confuſion brought.
5 Let them be like unto the chaff
that flies before the wind:
And let the angel of the Lord
purſue them hard behind.
6 With darkneſs cover thou their way,
and let it ſlipp'ry prove,
And let the angel of the Lord
purſue them from above.
7 For without cauſe have they for me
their net hid in a pit,
They alſo have without a cauſe
for my ſoul digged it.
8 Let ruin ſeize him unawares,
his net he hid withal
Himſelf let catch; and in the ſame
deſtruction let him fall.
9 My ſoul in God ſhall joy; and glad
in his ſalvation be.
10 And all my bones ſhall ſay, O Lord,
who is like unto thee,

Which

Which doſt the poor ſet free from him
that is for him too ſtrong;
The poor and needy from the man
that ſpoils and does him wrong?
11 Falſe witneſſes roſe; to my charge
things I not knew they laid.
12 They, to the ſpoiling of my ſoul,
me ill for good repaid.
13 But as for me, when they were ſick,
in ſackcloth ſad I mourn'd:
My humbled ſoul did faſt, my pray'r
into my boſom turn'd.
14 Myſelf I did behave, as he
had been my friend or brother:
I heavily bow'd down, as one
that mourneth for his mother.
15 But in my trouble they rejoic'd,
gath'ring themſelves together:
Yea, abjects vile together did
themſelves againſt me gather;
I knew it not, they did me tear,
and quiet would not be.
16 With mocking hypocrites at feaſts,
they gnaſh'd their teeth at me.
17 How long, Lord, look'ſt thou on? from
deſtructions they intend (thoſe
Reſcue my ſoul, from lions young
my darling ſo defend.

18 I will give thanks to thee, O Lord,
within th' aſſembly great:
And, where much people gath'red are,
thy praiſes forth will ſet.
19 Let not my wrongful enemies
proudly rejoice o'er me:
Nor who hate me without a cauſe,
let them wink with the eye.
20 For peace they do not ſpeak at all,
but crafty plots prepare
Againſt all thoſe within the land
that meek and quiet are.
21 With mouth ſet wide, they 'gainſt me
Ha, ha, our eye doth ſee. (ſaid.
22 Lord, thou haſt ſeen, hold not thy
Lord, be not far from me. (peace:
23 Stir up thyſelf; wake, that thou mayſt
judgment to me afford;
Ev'n to my cauſe, O thou that art
my only God and Lord.
24 O Lord my God, do thou me judge
after thy righteouſneſs;
And let them not their joy 'gainſt me
triumphantly expreſs.
25 Nor let them ſay within their hearts,
Ah, we would have it thus:
Nor ſuffer them to ſay, that he
is ſwallow'd up by us.

26 Sham'd

26 Sham'd and confounded be they all
that at my hurt are glad:
Let thoſe againſt me that do boaſt,
with ſhame and ſcorn be clad.
27 Let them that love my righteous cauſe,
be glad, ſhout, and not ceaſe
To ſay, The Lord be magnify'd,
who loves his ſervant's peace.
28 Thy righteouſneſs ſhall alſo be
declared by my tongue;
The praiſes that belong to thee,
ſpeak ſhall it all day long.

PSALM XXXVI.

It is uncertain when, and upon what occaſion, David penned this pſalm, probably, when he was ſtruck at, either by Saul, or by Abſalom; for in it he complains of the malice of his enemies againſt him, but triumphs in the goodneſs of God to him. We are here led to conſider, and it will do us good to conſider ſeriouſly, (1.) The ſinfulneſs of ſin, and how miſchievous it is, verſ 1.—4. (2.) The goodneſs of God, and how gracious he is, 1. To all his creatures in general, verſ 5. 6. 2. To his own people in a ſpecial manner, verſ. 7. 8. 9. With which the pſalmiſt is encouraged to pray for all the ſaints, verſ. 10; for himſelf in particular, and his own preſervation, verſ. 11.; and to triumph in the certain fall of his enemies, verſ. 12. If in ſinging this pſalm, our hearts be duly affected with the hatred of ſin, and ſatisfaction in God's loving-kindneſs, we ſing it with grace and underſtanding.

To the chief muſician, *A pſalm* of David, the ſervant of the Lord.

THE wicked man's tranſgreſſion
within my heart thus ſays,
Undoubtedly the fear of God
is not before his eyes.

2 Becauſe

2 Becauſe himſelf he flattereth
in his own blinded eye,
Until the hatefulneſs be found
of his iniquity.
3 Words from his mouth proceeding, are
fraud and iniquity:
He to be wiſe, and to do good,
hath left off utterly.
4 He miſchief, lying on his bed,
moſt cunningly doth plot,
He ſets himſelf in ways not good;
ill he abhorreth not.
5 Thy mercy, Lord, is in the heav'ns;
thy truth doth reach the clouds.
6 Thy juſtice is like mountains great;
thy judgments deep as floods:
Lord, thou preſerveſt man and beaſt.
7 How precious is thy grace!
Therefore in ſhadow of thy wings
mens ſons their truſt ſhall place.
8 They with the fatneſs of thy houſe
ſhall be well ſatisfy'd:
From rivers of thy pleaſures thou
wilt drink to them provide.
9 Becauſe of life the fountain pure
remains alone with thee:
And in that pureſt light of thine
we clearly light ſhall ſee.

10 Thy

10 Thy loving-kindneſs unto them
continue that thee know;
And ſtill on men upright in heart
thy righteouſneſs beſtow.
11 Let not the foot of cruel pride
come and againſt me ſtand:
And let me not removed be,
Lord, by the wicked's hand.
12 There fall'n are they, and ruined,
that work iniquities:
Caſt down they are and never ſhall
be able to ariſe.

PSALM XXXVII.

This pſalm is a ſermon, and an excellent uſeful ſermon, it is calculated not (as moſt of the pſalms) for our devotion, but for our converſation; there is nothing in it of prayer or praiſe, but it is all inſtruction; it is Maſchil, a teaching pſalm; it is an expoſition of ſome of the hardeſt chapters in the book of providence, the advancement of the wicked, and the diſgrace of the righteous, a ſolution of the difficulties that ariſe thereupon, and an exhortation to carry ourſelves as becomes us, under ſuch dark diſpenſations. The work of the prophets (and David was one) was to explain the law: now the law of Moſes had promiſed temporal bleſſings to the obedient, and denounced temporal miſeries againſt the diſobedient, which principally referred to the body of the people, the nation as a nation, for when they came to be applied to particular perſons, many inſtances occurred of ſinners in proſperity, and ſaints in adverſity; to reconcile thoſe inſtances with the word that God had ſpoken, is the ſcope of the prophet in this pſalm. In which, (1.) He forbids us to fret at the proſperity of the wicked in their wicked ways, verſ. 1. 7. 8. (1.) He gives very good reaſons why we ſhould not fret at it. 1. Becauſe of the ſcandalous character of the wicked, verſ. 12. 14. 21. 32. notwithſtanding their proſperity; and the honourable character of the righteous, verſ. 21. 26. 30. 31. 2. Becauſe of the deſtruction and ruin, which the wicked are nigh to, verſ. 2. 9.

2. 9. 10. 20. 35. 36. 38.; and the ſalvation and protection which the righteous are ſure of, from all the malicious deſigns of the wicked, verſ. 13. 15. 17. 28. 33. 39. 40. 3. Becauſe of the particular mercy God has in ſtore for all good people, and the favour he ſhews them, verſ. 11. 16. 18. 19. 22. 23. 24. 25. 28. 29. 37. (3.) He preſcribes very good remedies againſt this ſin of envying the proſperity of the wicked, and great encouragement to uſe thoſe remedies, verſ, 3. 4. 5. 6. 27. 34. In ſinging this pſalm, we muſt teach and admoniſh one another rightly to underſtand the providence of God, and to accommodate ourſelves to it; at all times carefully to do our duty, and then patiently to leave the event with God, and to believe that how black ſoever things may look for the preſent, it ſhall be well with them that fear God, that fear before him.

A pſalm of David.

FOR evil doers fret thou not
thyſelf unquietly,
Nor do thou envy bear to thoſe
that work iniquity.
2 For, even like unto the graſs,
ſoon be cut down ſhall they;
And, like the green and tender herb,
they wither ſhall away.
3 Set thou thy truſt upon the Lord,
and be thou doing good;
And ſo thou in the land ſhalt dwell,
and verily have food.
4 Delight thyſelf in God, he'll give
thine heart's deſire to thee.
5 Thy way to God commit; him truſt,
it bring to paſs ſhall he.
6 And, like unto the light, he ſhall
thy righteouſneſs diſplay,

And

And he thy judgment ſhall bring forth
like noon-tide of the day.
7 Reſt in the Lord, and patiently
wait for him: do not fret
For him, who proſp'ring in his way,
ſucceſs in ſin doth get.
8 Do thou from anger ceaſe, and wrath
ſee thou forſake alſo:
Fret not thyſelf in any wiſe,
that evil thou ſhouldſt do.
9 For thoſe that evil-doers are,
ſhall be cut off and fall:
But thoſe that wait upon the Lord,
the earth inherit ſhall.
10 For yet a little while, and then
the wicked ſhall not be:
His place thou ſhalt conſider well,
but it thou ſhalt not ſee.
11 But, by inheritance, the earth
the meek ones ſhall poſſeſs:
They alſo ſhall delight themſelves
in an abundant peace.
12 The wicked plots againſt the juſt,
and at him whets his teeth.
13 The Lord ſhall laugh at him, becauſe
his day he coming ſeeth.
14 The wicked have drawn out the ſword,
and bent their bow, to ſlay

The

The poor and needy, and to kill
men of an upright way.
15 But their own ſword, which they have
ſhall enter their own heart; (drawn,
Their bows which they have bent, ſhall
and into pieces part. (break,
16 A little that a juſt man hath,
is more, and better far,
Than is the wealth of many ſuch
as lewd and wicked are.
17 For ſinners arms ſhall broken be;
but God the juſt ſuſtains.
18 God knows the juſt man's days; and
their heritage remains. (ſtill
19 They ſhall not be aſham'd, when they
the evil time do ſee;
And when the days of famine are,
they ſatisfy'd ſhall be.
20 But wicked men, and foes of God,
as fat of lambs decay;
They ſhall conſume, yea, into ſmoak
they ſhall conſume away.
21 The wicked borrows, but the ſame
again he doth not pay;
Whereas the righteous mercy ſhows
and gives his own away.
22 For ſuch as bleſſed be of him,
the earth inherit ſhall;

And

And they that curſed are of him,
ſhall be deſtroyed all.
23 A good man's footſteps by the Lord
are ordered aright:
And in the way wherein he walks,
he greatly doth delight.
24 Although he fall, yet ſhall he not
be caſt down utterly:
Becauſe the Lord with his own hand
upholds him mightily.
25 I have been young, and now am old;
yet have I never ſeen
The juſt man left, nor that his ſeed
for bread have beggars been.
26 He's ever merciful, and lends:
his ſeed is bleſs'd therefore.
27 Depart from evil, and do good:
and dwell for evermore.
28 For God loves judgment, and his ſaints
leaves not in any caſe;
They are kept ever: but cut off
ſhall be the ſinner's race.
29 The juſt inherit ſhall the land,
and ever in it dwell.
30 The juſt man's mouth doth wiſdom (ſpeak;
his tongue doth judgment tell.
31 In's heart the law is of his God,
his ſteps ſlide not away.

32 The

32 The wicked man doth watch the juſt
and ſeeketh him to ſlay.
33 Yet him the Lord will not forſake,
nor leave him in his hands;
The righteous will he not condemn,
when he in judgment ſtands.
34 Wait on the Lord, and keep his way
and thee exalt ſhall he,
Th' earth to inherit: when cut off
the wicked thou ſhalt ſee.
35 I ſaw the wicked great in pow'r,
ſpread like a green bay-tree.
36 He paſs'd, yea, was not: him I ſought,
but found he could not be.
37 Mark thou the perfect, and behold
the man of uprightneſs:
Becauſe that ſurely of this man
the latter end is peace.
38 But thoſe men that tranſgreſſors are
ſhall be deſtroy'd together,
The latter end of wicked men
ſhall be cut off for ever.
39 But the ſalvation of the juſt
is from the Lord above;
He, in the time of their diſtreſs,
their ſtay and ſtrength doth prove.
40 The Lord ſhall help, and them deliver:
he ſhall them free and ſave

From

From wicked men, becauſe in him
their confidence they have.

PSALM XXXVIII.

This is one of the penitential pſalms; it is full of grief and complaint from the beginning to the end: David's ſins and his afflictions are the cauſe of his grief, and the matter of his complaints. It ſhould ſeem he was now ſick, and in pain, which minded him of his ſins, and helped to humble him for them; he was at the ſame time deſerted by his friends, and perſecuted by his enemies; ſo that the pſalm is calculated for the depth of diſtreſs, and a complication of calamities. He complains, (1.) Of God's diſpleaſure, and of his own ſin, which provoked God againſt him, verſ. 1.—5. (2.) Of his bodily ſickneſs, verſ. 6.—10. (3) Of the unkindneſs of his friends, verſ. 11. (4.) Of the injuries which his enemies did him, pleading his good carriage towards them, yet confeſſing his ſins againſt God, verſ. 12. to 20. Laſtly, He concludes the plalm with earneſt prayers to God, for his gracious preſence and help, verſ. 21. 22. In ſinging this pſalm, we ought to be much affected with the malignity of ſin; and if we have not ſuch troubles as are here deſcribed, we know not how ſoon we may have, and therefore muſt ſing of them by way of preparation; and we know that others have them, and therefore we muſt ſing of them by way of ſympathy.

A pſalm of David to bring to remembrance.

IN thy great indignation,
O Lord, rebuke me not;
Nor on me lay thy chaſt'ning hand
in thy diſpleaſure hot.
2 For in me faſt thine arrows ſtick,
thine hand doth preſs me ſore.
3 And in my fleſh there is no health
nor ſoundneſs any more.
This grief I have, becauſe thy wrath
is forth againſt me gone;

And

And in my bones there is no reſt,
for ſin that I have done.
4 Becauſe gone up above mine head
my great tranſgreſſions be;
And, as a weighty burden, they
too heavy are for me.
5 My wounds do ſtink, and are corrupt:
my folly makes it ſo.
6 I troubled am, and much bow'd down;
all day I mourning go.
7 For a diſeaſe that loathſome is,
ſo fills my loins with pain,
That in my weak and weary fleſh
no ſoundneſs doth remain.
8 So feeble and infirm am I,
and broken am ſo ſore;
That, through diſquiet of my heart,
I have been made to roar.
9 O Lord, all that I do deſire,
is ſtill before thine eye:
And of my heart the ſecret groans
not hidden are from thee.
10 My heart doth pant inceſſantly,
my ſtrength doth quite decay:
As for mine eyes, their wonted light
is from me gone away.
11 My lovers and my friends do ſtand
at diſtance from my ſore:

And

And thoſe do ſtand aloof that were
kinſmen, and kind before.
12 Yea, they that ſeek my life, lay ſnares:
who ſeek to do me wrong,
Speak things miſchievous, and deceits
imagine all day long.
13 But, as one deaf, that heareth not,
I ſuffer'd all to paſs:
I as a dumb man did become,
whoſe mouth not op'ned was.
14 As one that hears not, in whoſe mouth
are no reproofs at all.
15 For, Lord, I hope in thee; my God,
thou'lt hear me when I call.
16 For I ſaid, Hear me, leſt they ſhould
rejoice o'er me with pride:
And o'er me magnify themſelves,
when as my foot doth ſlide.
17 For I am near to halt, my grief
is ſtill before mine eye.
18 For I'll declare my ſin; and grieve
for mine iniquity.
19 But yet mine en'mies lively are,
and ſtrong are they beſide;
And they that hate me wrongfully,
are greatly multiply'd.
20 And they for good that render ill,
as en'mies me withſtood:

Yea,

Yea, ev'n for this, becauſe that I
do follow what is good.
21 Forſake me not, O Lord: my God,
far from me never be.
22 O Lord, thou my ſalvation art,
haſte to give help to me.

PSALM XXXIX.

David ſeems to have been in a great toſs when he penned this pſalm, and upon ſome account or other very uneaſy; for it is with ſome difficulty that he conquers his paſſion, and compoſeth his ſpirit to take that good counſel himſelf which he had given to others, Pſal. xxxvii. to 'reſt in the Lord,' and wait patiently for him, without fretting; for it is eaſier to give the good advice, than to give the good example of quietneſs under affliction. What was the particular trouble which gave occaſion for the conflict David was now in, doth not appear. Perhaps it was the death of ſome dear friend or relation that was the trial of his patience, and that ſuggeſted to him theſe meditations of mortality; and at the ſame time it ſhould ſeem to be himſelf was weak and ill, and under ſome prevailing diſtemper. His enemies, likewiſe, were ſeeking advantages againſt him, and watched for his halting, that they might have ſomething to reproach him for; thus aggrieved, (1.) He relates the ſtruggle that was in his breaſt between grace and corruption, between paſſion and patience, verſ. 1. 2. 3. (2.) He meditates upon the doctrine of man's frailty and mortality, and prays to God to inſtruct him in it, verſ. 4. 5. 6. (3.) He applies himſelf to God for the pardon of his ſins, the removeal of his affliction, and lengthening out of his life, till he was ready for death, verſ. 7.—13. This is a funeral pſalm, and very proper for the occaſion. In ſinging of it, we ſhould get our hearts duly effected with the brevity, uncertainty, and calamitous ſtate of human life; and thoſe on whoſe comforts God has by death made breaches, will find this pſalm of great uſe to them, in order to their obtaining what we ought to aim much at, under ſuch affliction, which is to get it ſanctified to us for our ſpiritual benefit, and to get our hearts reconciled to the holy will of God in it.

To

To the chief muſician, *even* to Jeduthun, A pſalm of David.

I Said, I will look to my ways,
leſt with my tongue I ſin:
In ſight of wicked men, my mouth
with bridle I'll keep in.
2 With ſilence I as dumb became,
I did myſelf reſtrain
From ſpeaking good; but then the more
increaſed was my pain.
3 My heart within me waxed hot,
and while I muſing was,
The fire did burn: and from my tongue
theſe words I did let paſs.
4 Mine end, and meaſure of my days,
O Lord, unto me ſhow
What is the ſame; that I thereby
my frailty well may know.
5 Lo, thou my days an hand-breadth
mine age is in thine eye (mad'ſt,
As nothing: ſure, each man at beſt
is wholly vanity.
6 Sure, each man walks in a vain ſhow,
they vex themſelves in vain:
He heaps up wealth, and doth not know
to whom it ſhall pertain.
7 And now, O Lord, what wait I for?
my hope is fix'd on thee.

8 Free me from all my trespasses,
the fool's scorn make not me.
9 Dumb was I, op'ning not my mouth,
because this work was thine.
10 Thy stroke take from me: by the blow
of thine hand I do pine.
11 When with rebukes thou dost correct
man for iniquity,
Thou wast'st his beauty like a moth:
sure each man's vanity.
12 Attend my cry, Lord, at my tears,
and pray'rs not silent be:
I sojourn as my fathers all,
And stranger am with thee.
13 O spare thou me, that I my strength
recover may again,
Before from hence I do depart,
and here no more remain.

PSALM XL.

It should seem David penned this psalm upon occasion of his deliverance, by the power and goodness of God, from some great and pressing trouble, by which he was in danger of being overwhelmed: probably it was some trouble of mind, arising from a sense of sin, and of God's displeasure against him for it; whatever it was, the same Spirit that indited his praises for that deliverance, was in him at the same time a Spirit of prophesy, testifying of the sufferings of Christ, and the glory that should follow; or ere he was aware, he was led to speak of Christ's undertaking, and the discharge of his undertaking, in words that must be applied to Christ only: and therefore how far the praises that here go before that illustrious prophesy, and the prayers that follow, may safely and profitably be applied to him, it will be worth while to consider. In this psalm, (2) David records God's favour

favour to him, in delivering him out of his deep diſtreſs, with thankfulneſs to his praiſe, verſ. 1.—5. (2.) Thence he takes occaſion to ſpeak of the work of our redemption by Chriſt, verſ. 6. 10. (3.) That gives him encouragement to pray to God for mercy and grace, both for himſelf and for his friends, verſ. 11.—17. If in ſinging this pſalm we mix faith with the prophecy of Chriſt, and join in ſincerity with the praiſes and prayers here offered up, we make melody with our hearts to the Lord.

To the chief muſician, A pſalm of David.

I Waited for the Lord my God,
and patiently did bear;
At length to me he did incline
my voice and cry to hear.
2 He took me from a fearful pit,
and from the miry clay;
And on a rock he ſet my feet,
eſtabliſhing my way.
3 He put a new ſong in my mouth,
our God to magnify:
Many ſhall ſee it, and ſhall fear,
and on the Lord rely.
4 O bleſſed is the man whoſe truſt
upon the Lord relies;
Reſpecting not the proud, nor ſuch
as turn aſide to lies.
5 O Lord my God, full many are
the wonders thou haſt done;
Thy gracious thoughts to us-ward far
above all thoughts are gone:
In order none can reckon them
to thee: if them declare,

And ſpeak of them I would, they more
than can be numb'red are.
6 No ſacrifice nor offering
didſt thou at all deſire,
Mine ears thou bor'd: ſin-off'ring thou,
and burnt, didſt not require.
7 Then to the Lord theſe were my words,
I come, behold and ſee:
Within the volume of thy book
it written is of me:
8 To do thy will I take delight,
O thou my God that art:
Yea, that moſt holy law of thine
I have within my heart.
9 Within the congregation great
I righteouſneſs did preach:
Lo, thou doſt know, O Lord, that I
refrained not my ſpeech.
10 I never did within my heart
conceal thy righteouſneſs:
I thy ſalvation have declar'd,
and ſhown thy faithfulneſs:
Thy kindneſs which moſt loving is,
concealed have not I,
Nor from the congregation great
have hid thy verity.
11 Thy tender mercies, Lord, from me
O do thou not reſtrain:

Thy

Thy loving-kindneſs and thy truth,
let them me ſtill maintain.
12 For ills paſt reck'ning compaſs me,
and mine iniquities
Such hold upon me taken have,
I cannot lift mine eyes:
They more than hairs are on mine head;
thence is my heart diſmay'd.
13 Be pleaſed, Lord, to reſcue me:
Lord haſten to mine aid.
14 Sham'd and confounded be they all
that ſeek my ſoul to kill:
Yea, let them backward driven be,
and ſham'd that wiſh me ill.
15 For a reward of this their ſhame,
confounded let them be,
That in this manner ſcoffing ſay,
Aha, aha, to me.
16 In thee let all be glad and joy,
who ſeeking thee abide:
Who thy ſalvation love, ſay ſtill,
The Lord be magnify'd.
17 I'm poor and needy, yet the Lord
of me a care doth take:
Thou art my help and Saviour,
my God, no tarrying make.

PSALM

God's kindneſs and truth have often been the ſupport and comfort of the ſaints, when they have had moſt experience of mens unkindneſs and treachery; David here found them ſo upon a ſick-bed, when he found his enemies very barbarous, but his God very gracious. (1.) He here comforts himſelf in his communion with God under his ſickneſs, by faith receiving and laying hold of God's promiſes to him, verſ. 1. 2. 3.; and lifting up his heart in prayer to God, verſ. 4. (2.) He here repreſents the malice of his enemies againſt him, their malicious cenſures of him, their ſpiteful reflections upon him, and their inſolent carriage towards him, verſ. 5.—9. (3.) He leaves his caſe with God, not doubting but that he would own and favour him, verſ. 10. 11.; and ſo the pſalm concludes with a doxology, verſ. 13. Is any afflicted with ſickneſs? let him ſing the beginning of the pſalm: Is any perſecuted by enemies, let him ſing the latter end of it: and we may any of us, in ſinging of it, meditate upon both the calamities and comforts of good people in this world.

To the chief muſician, A pſalm of David.

BLESSED is he that wiſely doth
the poor man's caſe conſider;
For when the time of trouble is,
the Lord will him deliver.

2 God will him keep; yea, ſave alive,
on earth he bleſs'd ſhall live;
And to his enemies deſire
thou wilt him not up give.

3 God will give ſtrength, when he on bed
of languiſhing doth mourn:
And in his ſickneſs ſore, O Lord,
thou all his bed wilt turn.

4 I ſaid, O Lord, do thou extend
thy mercy unto me:
O do thou heal my ſoul, for why,
I have offended thee.

5 Thoſe

5 Thoſe that to me are enemies,
of me do evil ſay:
When ſhall he die, that ſo his name
may periſh quite away?
6 To ſee me if he comes, he ſpeaks
vain words: but then his heart
Heaps miſchief to it, which he tells,
when forth he doth depart.
7 My haters jointly whiſpering,
'gainſt me my hurt deviſe.
8 Miſchief, ſay they, cleaves faſt to him;
he ly'th, and ſhall not riſe.
9 Yea, ev'n mine own familiar friend,
on whom I did rely,
Who ate my bread, ev'n he his heel
againſt me lifted high.
10 But, Lord, be merciful to me,
and up again me raiſe;
That I may juſtly them requite
according to their ways.
11 By this I know that certainly
I favour'd am by thee:
Becauſe my hateful enemy
triumphs not over me.
12 But as for me, thou me uphold'ſt
in mine integrity:
And me before thy countenance
thou ſett'ſt continually.

13 The

13 The Lord, the God of Israel,
be bless'd for ever then,
From age to age eternally.
Amen, yea, and amen.

PSALM XLII.

If the book of psalms be, as some have stiled it, a mirror or looking-glass of pious and devout affections, this psalm in particular deserves as much as any one psalm, to be so intitled, and is as proper as any other to kindle and excite such in us; gracious desires are here strong and fervent: gracious hopes and fears, joys and sorrows, are here struggling, but the pleasing passion comes off a conqueror; or we may take it for a conflict between sense and faith; sense objecting, and faith answering, (1.) Faith begins with holy desires towards God, and communion with him, verſ. 1. 2. (2.) Sense complains of the darkness and cloudiness of the present condition, aggravated by the remembrance of the former enjoyments, verſ. 3. 4. (3.) Faith silenceth the complaint with the assurance of a good issue at last, verſ. 5. (4) Sense renews its complaints of the present dark and melancholy state, verſ. 6 7. (5.) Faith holds up the heart notwithstanding, with hope that the day will dawn, verſ. 8. (5.) Sense repeats its lamentations, verſ. 9. 10. and sighs out the same remonstrance it had before made of its grievances. (7.) Faith gets the last word, verſ. 11. for the silencing of the complaints of sense; and though it be almost the same with that, verſ. 5. yet now it prevails and carries the day. The title doth not tell us who was the penman of the psalm, but most probably it was David; and we may conjecture it was penned by him at a time when either by Saul's persecution, or Absalom's rebellion, he was driven from the sanctuary, and cut off from the priviledge of waiting upon God in publick ordinances. The strain of it is much the same with Psal. lxiii. and therefore we way presume it was penned by the same hand, and upon the same, or a like occasion. In singing it, if we be either in outward affliction, or inward distress, we may accommodate to ourselves the melancholy expressions we find here; if not, we must, in singing them, sympathize with those, whose case they speak too plainly, and thank God it is not our own case; but those passages in it, which express and excite holy desires towards God, and dependence on him, we must earnestly endeavour to bring our minds up to.

To

To the chief muſician, Maſchil, for the ſons of Korah.

LIKE as the hart for water-brooks
in thirſt doth pant and bray;
So pants my longing ſoul, O God,
that come to thee I may.
2 My ſoul for God, the living God,
doth thirſt; when ſhall I near
Unto thy countenance approach,
and in God's ſight appear?
3 My tears have unto me been meat,
both in the night and day,
While unto me continually,
Where is thy God? they ſay.
4 My ſoul is poured out in me,
when this I think upon;
Becauſe that with the multitude
I heretofore had gone:
With them into God's houſe I went,
with voice of joy and praiſe;
Yea, with the multitude that kept
the ſolemn holy days.
5 O why art thou caſt down, my ſoul,
why in me ſo diſmay'd?
Truſt God, for I ſhall praiſe him yet,
his count'nance is mine aid.
6 My God, my ſoul's caſt down in me:
thee therefore mind I will

From

From Jordan's land, the Hermonites,
and ev'n from Mizar hill.
7 At the noiſe of thy water-ſpouts,
deep unto deep doth call:
Thy breaking waves paſs over me,
yea, and thy billows all.
8 His loving-kindneſs yet the Lord
command will in the day,
His ſongs with me by night: to God,
by whom I live, I'll pray.
9 And I will ſay to God my Rock,
Why me forgett'ſt thou ſo?
Why, for my foes oppreſſion,
thus mourning do I go?
10 'Tis as a ſword within my bones,
when my foes me upbraid;
Ev'n when by them, Where is thy God?
'tis daily to me ſaid.
11 O why art thou caſt down, my ſoul?
why, thus with grief oppreſt,
Art thou diſquieted in me?
in God ſtill hope and reſt;
For yet I know I ſhall him praiſe,
who graciouſly to me
The health is of my countenance,
yea, mine own God is he.

PSALM

This pſalm, it is likely, was penned upon the ſame occaſion with the former, and having no title, may be looked upon as an appendix to it; the malady preſently returning, he had immediate recourſe to the ſame remedy, becauſe he had entered it in his book with a *probatum eſt* upon it. The ſecond verſe of this pſalm is almoſt the very ſame with the ninth verſe of the foregoing pſalm, as the fifth of this is exactly the ſame with the eleventh of that. Chriſt himſelf, who had the Spirit without meaſure, when there was occaſion, prayed a ſecond and third time, 'ſaying the ſame words,' Matth. xxvi. 44. In this pſalm, (1.) He appeals to God concerning the injuries that were done him by his enemies, verſ. 1. 2. (2.) He prays to God to reſtore to him the free enjoyment of publick ordinances again, and promiſeth to make a good improvement of them, verſ. 3. 4. (3) He endeavours to ſtill the tumult of his own ſpirit, with a lively hope and confidence in God, verſ. 5. which if we labour after in ſinging this pſalm, we ſing with grace in our hearts.

JUdge me, O God, and plead my cauſe
  againſt th' ungodly nation;
From the unjuſt and crafty man,
  O be thou my ſalvation.
2 For thou the God art of my ſtrength;
  why thruſts thou me thee fro?
For th' enemies oppreſſion,
  why do I mourning go?
3 O ſend thy light forth, and thy truth;
  let them be guides to me,
And bring me to thine holy hill,
  ev'n where thy dwellings be.
4 Then will I to God's altar go,
  to God my chiefeſt joy;
Yea, God, my God, thy name to praiſe
  my harp I will employ.

5 Why

5 Why art thou then caſt down, my ſoul?
what ſhould diſcourage thee?
And why with vexing thoughts art thou
diſquieted in me?
Still truſt in God, for him to praiſe
good cauſe I yet ſhall have;
He of my count'nance is the health,
my God that doth me ſave.

PSALM XLIV.

We are not told either who was the penman of this pſalm, or when, and upon what occaſion, it was penned; upon a melancholy occaſion we are ſure, not ſo much to the penman himſelf, then we could have found occaſions enough for it in the hiſtory of David and his afflictions, but to the church of God in general; and therefore if we ſuppoſe it penned by David, yet we muſt attribute it purely to the Spirit of propheſy, and muſt conclude that that Spirit (whatever he had) had in view the captivity of Babylon, or the ſufferings of the Jewiſh church under Antiochus; or rather the afflicted ſtate of the chriſtian church, in its early days, to which, verſ. 22. is applied by the apoſtle, Rom. viii. 36. and indeed in all its days on earth, for it is its determined lot, that it muſt enter into the kingdom of heaven through many tribulations. And if we have any goſpel-pſalms pointing at the priviledges and comforts of Chriſtians, why ſhould we not have one pointing at their trials and exerciſes? It is a pſalm calculated for a day of faſting and humiliation, upon occaſion of ſome publick calamity, either preſſing or threatening. In it the church is taught, (1.) To own with thankfulneſs, to the glory of God, the great things God had done for their fathers, verſ. 1. to 8. (2.) To exhibit a memorial of their preſent calamitous ſtate, verſ. 9.—16. (3.) To file a proteſtation of their integrity and adherence to God notwithſtanding, verſ. 17. to 22. (4.) To lodge a petition at the throne of grace for ſuccour and relief, verſ. 22.—26. In ſinging this pſalm, we ought to give God the praiſe of what he has formerly done for his people, to repreſent our own grievances, or ſympathize with thoſe parts of the church that are in diſtreſs, to engage ourſelves, whatever happens, to cleave to God and duty, and then cheerfully to wait the event.

To

To the chief muſician for the ſons of Korah, Maſchil.

O God, we with our ears have heard,
our fathers have us told
What works thou in their days hadſt (done,
ev'n in the days of old.
2 Thy hand did drive the heathen out,
and plant them in their place;
Thou didſt afflict the nations,
but them thou didſt increaſe.
3 For neither got their ſword the land,
nor did their arm them ſave:
But thy right hand, arm, countenance;
for thou them favour gave.
4 Thou art my King: for Jacob, Lord,
deliv'rances command.
5 Through thee we ſhall puſh down our (foes
that do againſt us ſtand:
We, through thy name, ſhall tread down (thoſe
that ris'n againſt us have.
6 For in my bow I ſhall not truſt,
nor ſhall my ſword me ſave.
7 But from our foes thou haſt us ſav'd,
our haters put to ſhame.
8 In God we all the day do boaſt,
and ever praiſe thy name.
9 But now we are caſt off by thee,
and us thou putt'ſt to ſhame:

And

And when our armies do go forth,
thou go'ſt not with the ſame.
10 Thou mak'ſt us from the enemy,
faint-hearted, to turn back:
And they who hate us, for themſelves
our ſpoils away do take.
11 Like ſheep for meat thou gaveſt us:
'mong heathen caſt we be.
12 Thou didſt for nought thy people ſell,
their price enrich'd not thee.
13 Thou mak'ſt us a reproach to be
unto our neighbours near;
Deriſion and a ſcorn to them
that round about us are.
14 A by-word alſo thou doſt us
among the heathen make:
The people, in contempt and ſpite,
at us their heads do ſhake.
15 Before me my confuſion
continually abides;
And of my baſhful countenance
the ſhame me ever hides.
16 For voice of him that doth reproach
and ſpeaketh blaſphemy;
By reaſon of th' avenging foe,
and cruel enemy.
17 All this is come on us; yet we
have not forgotten thee,

Nor

Nor falſely in thy covenant
behav'd ourſelves have we. (turn'd,
18 Back from thy way our heart not
our ſteps no ſtraying made: (place,
19 Though us thou brak'ſt in dragons
and cover'dſt with death's ſhade.
20 If we God's name forgot, or ſtretch'd
to a ſtrange god our hands:
21 Shall not God ſearch this out? for he
heart's ſecrets underſtands.
22 Yea, for thy ſake we're kill'd all day,
counted as ſlaughter-ſheep.
23 Riſe, Lord, caſt us not ever off;
awake, why doſt thou ſleep?
24 O wherefore hideſt thou thy face?
forgett'ſt our caſe diſtreſs'd,
25 And our oppreſſion? For our ſoul
is to the duſt down preſs'd;
Our belly alſo on the earth,
faſt cleaving hold doth take.
26 Riſe for our help, and us redeem,
ev'n for thy mercies ſake.

PSALM XLV.

This pſalm is an illuſtrious prophecy of Meſſiah the prince; it is all over goſpel, and points at him only as a bridegroom eſpouſing the church to himſelf, and as a king ruling in it, and ruling for it: and it is probable our Saviour has reference to this pſalm, when he compares the kingdom of heaven more than once, to a nuptial ſolemnity, the ſolemnity of a royal nuptial, Matth xxii. 2.—xxv. 1. We have no reaſon to think it has any reference to Solomon's marriage

with

with Pharaoh's daughter; if I thought it had reference to any other than the myſtical marriage between Chriſt and his church, I would rather apply it to ſome of David's marriages, becauſe he was a man of war, ſuch a one as the Bridegroom here is deſcribed to be which Solomon was not: but I take it to be purely and only meant of Jeſus Chriſt; of him ſpeaketh the prophet this, of him, and of no other man; and to him, verſ. 6. 7. is applied in the New Teſtament, Heb. i. 8. nor can it be underſtood of any other. The preface ſpeaks the excellency of the ſong, verſ. 1. The pſalm ſpeaks, (1.) Of the royal bridegroom, who is Chriſt. 1. The tranſcendant excellency of his perſon, verſ. 2. 2. The glory of his victories, verſ. 3. 4. 5. 3. The righteouſneſs of his government, verſ. 6. 7. 4. The ſplendor of his court, verſ. 8. 9. (2.) Of the royal bride, which is the church. 1. Her conſent gained, verſ. 10. 11. 2. The nuptial ſolemnized, verſ. 12. to 15. (3.) The iſſue of this marriage, verſ. 16. 17. In ſinging this pſalm, our hearts muſt be filled with high thoughts of chriſt, with an entire ſubmiſſion to, and ſatisfaction in his government, and earneſt deſire of the enlarging and perpetuating of his church in the world,

To the chief muſician upon Shoſhannim, for the ſons of Korah, Maſchil, A ſong of loves.

MY heart brings forth a goodly thing:
my works that I indite,
Concern the King: my tongue's a pen
of one that ſwift doth write.
2 Thou fairer art than ſons of men:
into thy lips is ſtore
Of grace infus'd: God therefore thee
hath bleſs'd for evermore.
3 O thou that art the mighty One,
thy ſword gird on thy thigh:
Ev'n with thy glory excellent,
and with thy majeſty.
4 For meekneſs, truth, and righteouſneſs,
in ſtate ride proſp'rouſly:

And

And thy right hand ſhall thee inſtruct
in things that fearful be.
5 Thine arrows ſharply pierce the hearts
of th' enmies of the King;
And under thy ſubjection
the people down do bring.
6 For ever and for ever is,
O God, thy throne of might:
The ſceptre of thy kingdom is
a ſceptre that is right.
7 Thou loveſt right, and hateſt ill:
for God, thy God moſt high,
Above thy fellows hath with th' oil
of joy anointed thee.
8 Of aloes, myrrh, and caſſia,
a ſmell thy garments had;
Out of the iv'ry palaces,
whereby they made thee glad.
9 Among thy women honourable,
kings daughters were at hand:
Upon thy right hand did the queen
in gold of Ophir ſtand.
10 O daughter, hearken and regard,
and do thine ear incline;
Likewiſe forget thy father's houſe,
and people that are thine.
11 Then of the King deſir'd ſhall be
thy beauty veh'mently:

Becauſe he is thy Lord, do thou
him worſhip rev'rently.
12 The daughter there of Tyre ſhall be
with gifts and off'rings great:
Thoſe of the people that are rich,
thy favour ſhall intreat.
13 Behold, the daughter of the King
all glorious is within;
And with embroideries of gold
her garments wrought have been.
14 She ſhall be brought unto the King
in robes with needle wrought:
Her fellow-virgins following,
ſhall unto thee be brought.
15 They ſhall be brought with gladneſs
and mirth on ev'ry ſide, (great,
Into the palace of the King,
and there they ſhall abide.
16 Inſtead of thoſe thy fathers dear,
thy children thou mayſt take,
And in all places of the earth
them noble princes make.
17 Thy name rememb'red I will make,
through ages all to be:
The people therefore evermore
ſhall praiſes give to thee.

Another of the ſame.

MY heart inditing is
good matter in a ſong:
I ſpeak the things that I have made,
which to the King belong:
My tongue ſhall be as quick
his honour to indite,
As is the pen of any ſcribe
that uſeth faſt to write.
2 Thou'rt faireſt of all men.
grace in thy lips doth flow:
And therefore bleſſings evermore
on thee doth God beſtow.
3 Thy ſword gird on thy thigh,
thou that art moſt of might;
Appear in dreadful majeſty,
and in thy glory bright.
4 For meekneſs, truth, and right,
ride proſp'rouſly in ſtate:
And thy right hand ſhall teach to thee
things terrible and great.
5 Thy ſhafts ſhall pierce their hearts
that foes are to the King,
Whereby into ſubjection
the people thou ſhalt bring,
6 Thy royal ſeat, O Lord,
for ever ſhall remain:
The ſceptre of thy kingdom doth
all righteouſneſs maintain.
7 Thou lov'ſt right and hat'ſt ill:
for God thy God moſt high,
Above thy fellows hath with th' oil
of joy anointed thee.
8 Of myrrh and ſpices ſweet.
a ſmell thy garments had:
Out of the iv'ry palaces
whereby they made thee glad.
9 And in thy glorious train,
kings daughters waiting ſtand:
And thy fair queen, in Ophir-gold,
doth ſtand at thy right hand.
10 O daughter, take good heed,
incline, and give good ear:
Thou muſt forget thy kindred all,
and father's houſe moſt dear.
11 Thy beauty to the King
ſhall then delightful be:
And do thou humbly worſhip him,
becauſe thy Lord is he.

12 The daughter then of Tyre
there with a gift ſhall be,
And all the wealthy of the land
ſhall make their ſuit to thee.
13 The daughter of the King
all glorious is within;
And with embroideries of gold,
her garments wrought have been.
14 She cometh to the King
in robes with needle wrought:
The virgins that do follow her
ſhall unto thee be brought.
15 They ſhall be brought with joy,
and mirth on ev'ry ſide,
Into the palace of the King,
and there they ſhall abide.
16 And in thy fathers ſtead,
thy children thou mayſt take,
And in all places of the earth,
them noble princes make.
17 I will ſhew forth thy name
to generations all:
Therefore the people evermore
to thee give praiſes ſhall.

PSALM XLVI.

This pſalm encourageth us to hope and truſt in God, and his power and providence, and gracious preſence with his church in the worſt of times, and directs us to give him the glory of what he has done for us, and what he will do: probably it was penned upon occaſion of David's victories over the neighbour nations, 2. Sam. viii. and the reſt which God gave him from all his enemies round about. We are here taught, (1.) To take comfort in God, when things look very black and threatening, verſ. 1.—5. (2.) To mention to his praiſe the great things he has wrought for his church againſt its enemies, verſ. 6.—9. (3.) To aſſure ourſelves, that God, who hath glorified his own name, will glorify it yet again, and to comfort ourſelves with that, verſ, 10. 11. We may, in ſinging it, apply it either to our ſpiritual enemies, and the encouragement we have to hope that through Chriſt we ſhall be more than conquerors over them; or to the publick enemies of Chriſt's kingdom in the world, and their threatening inſults, endeavouring to preſerve a holy ſecurity and ſerenity of mind, when they ſeem moſt formidable. It is ſaid of Luther, that when he heard any diſcouraging news, he would ſay, Come, let us ſing the forty-ſixth pſalm.

To

To the chief muſician for the ſons of Korah, A ſong upon Alamoth.

GOD is our refuge and our ſtrength,
in ſtraits a preſent aid.
2 Therefore, although the earth remove,
we will not be afraid:
Though hills amidſt the ſea be caſt.
3 Though waters roring make,
And troubled be; yea, though the hills
by ſwelling ſeas do ſhake.
4 A river is, whoſe ſtreams do glad
the city of our God:
The holy place, wherein the Lord
moſt High hath his abode.
5 God in the midſt of her doth dwell;
nothing ſhall her remove:
The Lord to her an helper will,
and that right early, prove.
6 The heathen rag'd tumultuouſly,
the kingdoms moved were:
The Lord God uttered his voice,
the earth did melt for fear.
7 The Lord of hoſts upon our ſide
doth conſtantly remain:
The God of Jacob's our refuge,
us ſafely to maintain.
8 Come, and behold what wondrous (works
have by the Lord been wrought:
Come,

Come, ſee what deſolations
he on the earth hath brought.
9 Unto the ends of all the earth
wars into peace he turns:
The bow he breaks, the ſpear he cuts,
in fire the chariot burns.
10 Be ſtill, and know that I am God:
among the heathen I
Will be exalted, I on earth
will be exalted high.
11 Our God, who is the Lord of hoſts,
is ſtill upon our ſide:
The God of Jacob our refuge
for ever will abide.

PSALM XLVII.

The ſcope of this pſalm is to ſtir us up to praiſe God, to ſtir up all people to do it; and, (1.) We are directed in what manner to do it; publicly, cheerfully, and intelligently, verſ. 1. 6. 7. (2.) We are furniſhed with matter for praiſe. 1. God's majeſty, verſ. 2. 2. His ſovereign and univerſal dominion, verſ. 2. 7. 8. 9. 3. The great things he had done, and would do for his people, verſ. 3. 4. 5. many ſuppoſe, that this pſalm was penned upon occaſion of the bringing up of the ark to mount Sion, which verſ. 5. ſeems to refer to; 'God is gone up with a ſhout: 'but it looks further to the aſcenſion of Chriſt into the heavenly Sion, after he had finiſhed his undertaking on earth, and to the ſetting up of his kingdom in the world, to which the heathen ſhould become willing ſubjects. In ſinging this pſalm, we are to give honour to the exalted redeemer, to rejoice in his exaltation, and to celebrate his praiſes, confeſſing that he is Lord, to the glory of God the Father.

To

To the chief muſician, A pſalm for the ſons of Korah.

ALL people, clap your hands, to God
with voice of triumph ſhout:
2 For dreadful is the Lord moſt high;
great King the earth throughout.
3 The heathen people under us
he ſurely ſhall ſubdue,
And he ſhall make the nations
under our feet to bow.
4 The lot of our inheritance
chooſe out for us ſhall he,
Of Jacob whom he loved well,
ev'n the excellency.
5 God is with ſhouts gone up, the Lord
with trumpets ſounding high.
6 Sing praiſe to God, ſing praiſe, ſing
praiſe to our King ſing ye. (praiſe,
7 For God is King of all the earth,
with knowledge praiſe expreſs.
8 God rules the nations, God ſits on
his throne of holineſs.
9 The princes of the people are
aſſembled willingly;
Ev'n of the God of Abraham
they who the people be.
For why? the ſhields that do defend
the earth, are only his:
They to the Lord belong; yea, he
exalted greatly is.

This pſalm, as the two former, is a triumphant ſong; ſome think it was penned on occaſion of Jehoſhaphat's victory, 2 Chron. xx; others, of the rout given to Sennacherib, when his army laid ſiege to Jeruſalem in Hezekiah's time; but, for ought I know, it might be penned by David, upon occaſion of ſome eminent victory obtained in his time; yet not ſo calculated for that, but that it might ſerve any other the like occaſion in after times, and be applicable alſo to the glories of the goſpel-church, of which Jeruſalem was a type, eſpecially when it ſhall come to be a church-triumphant, 'the heavenly Jeruſalem,' Heb. xii. 22. 'the Je-'ruſalem which is above,' Gal. iv. 26. Jeruſalem is here praiſed, (1.) For its relation to God, verſ. 1. 2. (2.) For God's care of it, verſ. 3. (3.) For the terror it ſtrikes upon its enemies, ver. 4—7, (4) For the pleaſure it gives to its friends, who delight to think, 1. Of what God has done, doth, and will do, for it, verſ. 8. 2. Of the gracious diſcoveries he makes of himſelf, in and for that holy city, verſ. 9. 10. 3. Of the effectual proviſion which is made for its ſafety, verſ. 11. 12. 13. 4. Of the aſſurance we have of the perpetuity of God's covenant with the children of Sion, verſ. 14. In ſinging this pſalm, we muſt be affected with the priviledge we have as members of the goſpel church, and muſt expreſs and excite our ſincere good-will to all its intereſts.

A ſong *and* pſalm for the ſons of Korah.

GREAT is the Lord, and greatly he
is to be praiſed ſtill
Within the city of our God,
upon his holy hill.
2 Mount Sion ſtands moſt beautiful,
the joy of all the land;
The city of the mighty King
on her north ſide doth ſtand.
3 The Lord within her palaces
is for a refuge known.
4 For lo, the kings that gath'red were,
together by have gone.

5 But

5 But when they did behold the ſame,
they wond'ring would not ſtay:
But, being troubled at the ſight,
they thence did haſte away:
6 Great terror there took hold on them,
they were poſſeſs'd with fear,
Their grief came like a woman's pain,
when ſhe a child doth bear.
7 Thou Tarſhiſh ſhips with eaſt-wind
8 As we have heard it told; (break'ſt:
So in the city of the Lord
our eyes did it behold:
In our God's city, which his hand
for ever ſtabliſh will.
9 We of thy loving-kindneſs thought,
Lord, in thy temple ſtill.
10 O Lord, according to thy name,
through all the earth's thy praiſe:
And thy right hand, O Lord, is full
of righteouſneſs always.
11 Becauſe thy judgments are made
let Sion mount rejoice; (known,
Of Judah let the daughters all
ſend forth a cheerful voice.
12 Walk about Sion, and go round;
the high tow'rs thereof tell.
13 Conſider ye her palaces,
and mark her bulwarks well;

That

That ye may tell posterity.
14 For this God doth abide
Our God for evermore; he will
ev'n unto death us guide.

PSALM XLIX.

This psalm is a sermon, and so is the next. In most of the psalms we have the penman praying or praising; in these we have him preaching; and it is our duty in singing psalms, to teach and admonish ourselves, and one another. The scope and design of this discourse, is to convince the men of this world of their sin and folly, in setting their hearts upon the things of this world, and so to persuade them to seek the things of a better world; as also to comfort the people of God, in reference to their own troubles, and the grief that ariseth from the prosperity of the wicked. (1.) In the preface, he proposeth to awaken wordly people out of their security, vers. 1. 2. 3.; and to comfort himself, and other godly people, in a day of distress, vers. 4. 5. (2.) In the rest of the psalm, (1.) He endeavours to convince sinners of their folly in doting upon the wealth of this world, by shewing them, 1. That they cannot with all their wealth save their friends from death, vers. 6.—9. 2. They cannot save themselves from death, vers. 10. 3. They cannot secure to themselves a happiness in this world, vers. 11. 12. Much less, 4. Can they secure to themselves a happiness in the other world, vers. 14. (2.) He endeavours to comfort himself, and other good people, 1. Against the fear of death, vers. 15. 2. Against the fear of the prospering power of wicked people, vers. 16.—20. In singing this psalm, let us receive these instructions, and be wise.

To the chief musician, A psalm for the sons of Korah.

HEAR this all people, and give ear,
all in the world that dwell:
2 Both low and high, both rich and poor.
3 My mouth shall wisdom tell:
My heart shall knowledge meditate.
4 I will incline mine ear

To

To parables, and on the harp
my ſayings dark declare.
5 Amidſt thoſe days that evil be,
why ſhould I, fearing, doubt?
When of my heels th' iniquity
ſhall compaſs me about.
6 Whoe'er they be that in their wealth
their confidence do pitch,
And boaſt themſelves, becauſe they are
become exceeding rich.
7 Yet none of theſe his brother can
redeem by any way;
Nor can he unto God for him
ſufficient ranſom pay:
8 (Their ſoul's redemption precious is,
and it can never be)
9 That ſtill he ſhould for ever live,
and not corruption ſee.
10 For why? he ſeeth that wiſe men die,
and brutiſh fools alſo
Do periſh, and their wealth, when dead,
to others they let go.
11 Their inward thought is, that their (houſe,
and dwelling-places ſhall
Stand through all ages; they their lands
by their own names do call.
12 But yet in honour ſhall not man
abide continually:

But

But paſſing hence, may be compar'd
unto the beaſts that die.
13 Thus, brutiſh folly plainly is
their wiſdom, and their way;
Yet their poſterity approve
what they do fondly ſay.
14 Like ſheep they in the grave are laid,
and death ſhall them devour;
And, in the morning, upright men
ſhall over them have pow'r;
Their beauty, from their dwelling, ſhall
conſume within the grave.
15 But from hell's hand God will me free,
for he ſhall me receive.
16 Be thou not then afraid, when one
enriched thou doſt ſee,
Nor when the glory of his houſe
advanced is on high.
17 For he ſhall carry nothing hence,
when death his days doth end:
Nor ſhall his glory after him
into the grave deſcend.
18 Although he his own ſoul did bleſs,
whilſt he on earth did live:
(And when thou to thyſelf doſt well,
men will thee praiſes give)
19 He to his father's race ſhall go,
they never ſhall ſee light.

20 Man

20 Man honour'd, wanting knowledge,
like beasts that perish quite. (is

PSALM L.

This psalm, as the former, is a psalm of instruction, not of prayer or praise; it is a psalm of reproof and admonition, in singing of which we are to teach and admonish one another. In the foregoing psalm, after a general demand of attention, God by his prophet deals, vers. 3. with the children of this world, to convince them of their sin and folly, in setting their hearts upon the wealth of this world; in this psalm, after a like preface, he deals with those that were in profession the church's children, to convince them of their sin and folly, in placing their religion in ritual services, while they neglected practical godliness; and this is as sure a way to ruin as the other. This psalm is intended, 1. As a reproof to the carnal Jews, both those that rested in the external performances of their religion, and were remiss in the more excellent duties of prayer and praise; and those that expounded the law to others, but lived wicked lives themselves. 2. As a prediction of the abolishing of the ceremonial law, and of the introducing of a spiritual way of worship, in and by the kingdom of the Messiah, John iv. 23. 24. 3. As a representation of the day of Judgment, in which God will call men to an account concerning their observance of those things which they have thus been taught; men shall be judged 'according to what 'is written in the books;' and therefore Christ is fitly represented speaking as a judge, then when he speaks as a lawgiver. Here is, (1.) The glorious appearance of the Prince that gives law and judgment, vers. 1.—6. (2.) Instruction given to his worshippers to turn their sacrifices into prayers, vers. 7—15. (3.) A rebuke to those that pretend to worship God, but live in disobedience to his commands, vers. 16.—20.; their doom read, vers. 21. 22.; and warning given to all to look to their conversation, as well as to their devotions, vers. 23. And these instructions and admonitions we must take to ourselves, and give to one another in singing this psalm.

A psalm of Asaph.

THE mighty God the Lord
hath spoken, and did call
The earth from rising of the sun,
to where he hath his fall.
2 From out of Sion hill,
which of excellency,

And

And beauty the perfection is,
God ſhined glorioufly.
3 Our God ſhall ſurely come,
keep ſilence ſhall not he;
Before him fire ſhall waſte, great ſtorms
ſhall round about him be.
4 Unto the heavens clear,
he from above ſhall call,
And to the earth likewiſe, that he
may judge his people all.
5 Together let my ſaints
unto me gather'd be,
Thoſe that by ſacrifice have made
a covenant with me.
6 And then the heavens ſhall
his righteouſneſs declare:
Becauſe the Lord himſelf is he
by whom men judged are.
7 My people Iſr'el hear,
ſpeak will I from on high,
Againſt thee I will teſtify,
God, ev'n thy God am I.
8 I, for thy ſacrifice,
no blame will on the lay,
Nor for burnt-off'rings, which to me
thou offer'dſt ev'ry day.
9 I'll take no calf, nor goats,
from houſe or fold of thine.
10 For beaſts of foreſt, cattle all
on thouſand hills are mine.
11 The fowls on mountains high,
are all to me well known,
Wild beaſts, which in the fields do ly,
ev'n they are all mine own.
12 Then, if I hungry were,
I would not tell it thee:
Becauſe the world, and fulneſs all,
thereof belongs to me.
13 Will I eat fleſh of bulls?
or goats blood drink will I?
14 Thanks offer thou to God, and pay
thy vows to the moſt High.
15 And call upon me, when
in trouble thou ſhalt be.
I will deliver thee, and thou
my name ſhalt glorify.
16 But to the wicked man
God ſaith, My laws and truth
Shouldſt thou declare? how dar'ſt thou take
my cov'nant in thy mouth?

17 Sith thou inſtruction hat'ſt,
which ſhould thy ways direct:
And, Sith my words behind thy back
thou caſt'ſt and doſt reject.
18 When thou a thief didſt ſee,
with him thou didſt conſent;
and with the vile adulterers
partaker on thou went.
19 Thou giv'ſt thy mouth to ill,
thy tongue deceit doth frame.
20 Thou ſitt'ſt and 'gainſt thy brother ſpeak'ſt,
thy mother's ſon doſt ſhame.
21 Becauſe I ſilence kept,
while thou theſe things haſt wrought;
That I was altogether like
thyſelf hath been thy thought:
Yet I will thee reprove,
and ſet before thine eyes
In order ranked thy miſdeeds,
and thine iniquities.
22 Now, ye that God forget,
this carefully conſider;
Leſt I in pieces tear you all,
and none can you deliver.
23 Whoſo doth offer praiſe,
me glorifies, and I
will ſhew him God's ſalvation,
that orders right his way.

Another of the ſame.

THE mighty God the Lord hath ſpoke
and call'd the earth upon,
Ev'n from the riſing of the ſun,
unto his going down.
2 From out of Sion, his own hill,
where the perfection high
Of beauty is, from thence the Lord
hath ſhined gloriouſly.
3 Our God ſhall come, and ſhall no more
be ſilent, but ſpeak out:

Before

Before him fire ſhall waſte, great ſtorms
ſhall compaſs him about.
4 He to the heavens from above,
and to the earth below,
Shall call, that he his judgments may,
before his people ſhow.
5 Let all my ſaints together be
unto me gathered:
Thoſe that by ſacrifice with me
a covenant have made.
6 And then the heavens ſhall declare
his righteouſneſs abroad:
Becauſe the Lord himſelf doth come,
none elſe is judge but God.
7 Hear, O my people, and I'll ſpeak;
O Iſrael by name,
Againſt the I will teſtify,
God, ev'n thy God I am.
8 I, for thy ſacrifices few,
reprove thee never will;
Nor for burnt-off'rings to have been
before me off'red ſtill.
9 I'll take no bullock, nor he-goats,
from houſe nor folds of thine.
10 For beaſts of foreſts, cattle all
on thouſand hills, are mine.
11 The fowls are all to me well known,
that mountains high do yield:

And

And I do challenge as mine own
the wild beaſts of the field.
12 If I were hungry, I would not
to thee for need complain;
For earth, and all its fulneſs, doth
to me of right pertain.
13 That I, to eat the fleſh of bulls,
take pleaſure, doſt thou think?
Or that I need, to quench my thirſt,
the blood of goats to drink?
14 Nay, rather unto me thy God,
thankſgiving offer thou;
To the Moſt High perform thy word,
and fully pay thy vow.
15 And, in the day of trouble great,
ſee that thou call on me;
I will deliver thee, and thou
my name ſhalt glorify.
16 But God unto the wicked ſaith,
Why ſhouldſt thou mention make
Of my commands? how dar'ſt thou in
thy mouth my cov'nant take?
17 Sith it is ſo, that thou doſt hate
all good inſtruction:
And ſith thou caſt'ſt behind thy back,
and ſlight'ſt my words each one.
18 When thou a thief didſt ſee, then
thou join'dſt with him in ſin, (ſtraight

And with the vile adulterers
thou haſt partaker been.
19 Thy mouth to evil thou doſt give,
thy tongue deceit doth frame.
20 Thou ſitt'ſt, and 'gainſt thy brother (ſpeak'ſt,
thy mother's ſon to ſhame.
21 Theſe things thou wickedly haſt done,
and I have ſilent been;
Thou thought'ſt that I was like thyſelf,
and did approve thy ſin:
But I will ſharply thee reprove,
and I will order right
Thy ſins and thy tranſgreſſions,
in preſence of thy ſight.
22 Conſider this, and be afraid,
ye that forget the Lord,
Leſt I in pieces tear you all,
when none can help afford.
23 Who off'reth praiſe, me glorifies:
I will ſhew God's ſalvation
To him that ordereth aright
his life and converſation.

PSALM LI.

Though David penned this pſalm upon a very particular occaſion, yet it is of as general uſe as any of David's pſalms: it is the moſt eminent of the penitential pſalms, and moſt expreſſing of the cares and deſires of a repenting ſinner. It is pity indeed, that in our devout addreſſes to God, we ſhould have any thing elſe to do but to praiſe God, for that is the work of heaven; but we make other work for ourſelves, by our own ſins and follies; we muſt come to the throne

throne of grace in the poſture of penitents, to confeſs our ſins, and ſue for the grace of God; and if therein we would take with us words, we can no where find any more appoſite than in this pſalm, which is the record of David's repentance for his ſin, in the matter of Uriah, which was the greateſt blemiſh upon his character; all the reſt of his faults were nothing to this; it is ſaid of him, 1 Kings xv. 5. that 'he turned not aſide from the commandment of 'the Lord all the days of his life, ſave only in the matter 'of Uriah the Hittite.' In this pſalm, (1.) He confeſſeth his ſin, verſ. 3.—6. (2.) He prays earneſtly for the pardon of his ſin, verſ. 1. 2. 7. 8. (3.) For peace of conſcience, verſ. 8. 12. (4.) For grace to go and ſin no more, verſ. 10. 11. 14. (5.) For liberty of acceſs to God, verſ. 15. (6) He promiſeth to do what he could for the good of the ſouls of others, verſ. 13.; and for the glory of God, verſ. 16. 17. 19. And laſtly, concludes with a prayer for Sion and Jeruſalem, verſ. 18. Thoſe whoſe conſciences charge them with any groſs ſin, ſhould, with a believing regard to Jeſus Chriſt, the Mediator, again and again pray over this pſalm; nay, though we have not been guilty of adultery and murder, or any the like enormous crime, yet in ſinging it, and praying it over, we may very ſenſibly apply it all to ourſelves, which if we do with ſuitable affections, we ſhall through Chriſt find mercy to pardon, and grace for ſeaſonable help.

To the chief muſician, A pſalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-ſheba.

AFTER thy loving-kindneſs, Lord,
have mercy upon me:
For thy compaſſions great, blot out
all mine iniquity.
2 Me cleanſe from ſin, and throughly
from mine iniquity: (waſh
3 For my tranſgreſſions I confeſs,
my ſin I ever ſee.
4 'Gainſt thee, thee only have I ſinn'd,
in thy ſight done this ill,

That when thou ſpeak'ſt thou mayſt be
and clear in judging ſtill. (juſt,
5 Behold, I in iniquity
was form'd the womb within;
My mother alſo me conceiv'd
in guiltineſs and ſin.
6 Behold, thou in the inward parts
with truth delighted art;
And wiſdom thou ſhalt make me know
within the hidden part.
7 Do thou with hyſſop ſprinkle me,
I ſhall be cleanſed ſo;
Yea, waſh thou me, and then I ſhall
be whiter than the ſnow.
8 Of gladneſs and of joyfulneſs
make me to hear the voice;
That ſo theſe very bones which thou
haſt broken, may rejoice.
9 All mine iniquities blot out,
thy face hide from my ſin.
10 Create a clean heart, Lord, renew
a right ſp'rit me within.
11 Caſt me not from thy ſight, nor take
thy holy Sp'rit away.
12 Reſtore me thy ſalvation's joy;
with thy free Sp'rit me ſtay.
13 Then will I teach thy ways unto
thoſe that tranſgreſſors be;

And

And thoſe that ſinners are, ſhall then
be turned unto thee.
14 O God, of my ſalvation God,
me from blood-guiltineſs
Set free: then ſhall my tongue aloud
ſing of thy righteouſneſs.
15 My cloſed lips, O Lord, by thee
let them be opened,
Then ſhall thy praiſes by my mouth
abroad be publiſhed.
16 For thou deſir'ſt not ſacrifice,
elſe would I give it thee;
Nor wilt thou with burnt-offering
at all delighted be.
17 A broken ſpirit is to God
a pleaſing ſacrifice:
A broken and a contrite heart,
Lord, thou wilt not deſpiſe.
18 Shew kindneſs, and do good, O Lord,
to Zion thine own hill:
The walls of thy Jeruſalem
build up of thy good will. (pleaſe,
19 Then righteous off'rings ſhall thee
and off'rings burnt, which they,
With whole burnt-off'rings, and with
ſhall on thine altar lay. (calves

David, no doubt, was in very great grief, when he said to Abiathar, 1 Sam. xxii. 22. 'I have occasioned the death of 'all the persons of thy father's house,' which were put to death upon Doeg's malicious information: to give some vent to that grief, and to gain some relief to his mind under it, he penned this psalm, wherein, as a prophet, and therefore with as good an authority as if he had been now a prince upon the throne, (1.) He arraigns Doeg for what he had done, vers. 1. (2.) He accuseth him, convicts him, and aggravates his crimes, vers. 2. 3. 4. (3.) He passeth sentence upon him, vers. 5. (4.) He foretels the triumphs of the righteous in the execution of the sentence, vers. 6. 7. (5.) He comforts himself in the mercy of God, and the assurance he had that he should yet praise him, vers. 8. 9. In the singing this psalm, we should conceive a detestation of the sin of lying, foresee the ruin of those that persist in it, and please ourselves with the assurance of the preservation of God's church and people, in spite of all the malicious designs of the children of Satan, that father of lies.

To the chief musician, Maschil, *A psalm* of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY dost thou boast, O mighty man,
of mischief and of ill?
The goodness of almighty God
endureth ever still.
2 Thy tongue mischievous calumnies
deviseth subtilly,
Like to a rasor sharp to cut,
working deceitfully.
3 Ill more than good, and more than
thou loveſt to speak wrong: (truth
4 Thou loveſt all devouring words,
O thou deceitful tongue.
5 So God shall thee destroy for ay,
remove thee, pluck thee out

Quite

Quite from thy houſe, out of the land
of life he ſhall thee root.
6 The righteous ſhall it ſee, and fear,
and laugh at him they ſhall.
7 Lo, this the man is, that did not
make God his ſtrength at all:
But he, in his abundant wealth,
his confidence did place:
And he took ſtrength unto himſelf
from his own wickedneſs.
8 But I am in the houſe of God
like to an olive green:
My confidence for ever hath
upon God's mercy been.
9 And I for ever will thee praiſe,
becauſe thou haſt done this:
I on thy name will wait, for good
before thy ſaints it is.

PSALM LIII.

God ſpeaketh once, yea twice, and it were well if man would even then perceive it: God, in this pſalm, ſpeaketh twice, for this is the ſame almoſt *verbatim* with the fourteenth pſalm. The ſcope of it is to convince us of our ſins, to ſet us a bluſhing and to ſet us a trembling becauſe of them; and this is what we are ſo hardly brought to, that there is need of line upon line to this purpoſe. The word, as a convincing word, is compared to a hammer, the ſtrokes whereof muſt be frequently repeated. God, by the pſalmiſt here, (1.) Shews us how bad we are, verſ. 1. (2.) Proves it upon us by his own certain knowledge, verſ. 2. 3. (3.) He ſpeaks terror to perſecutors, the worſt of ſinners, verſ. 4. 5. (4.) He ſpeaks encouragement to God's perſecuted people verſ. 6. Some little variation there is between Pſalm xiv. and this, but none conſiderable, only between verſ. 5. 6. there,

there, and verſ. 5. here, where ſome expreſſions there uſed, are here left out, concerning the ſhame which the wicked put upon God's people, and inſtead of that, is here foretold the ſhame which God would put upon the wicked: which alteration, with ſome others, he made by divine direction, when he delivered it the ſecond time to the chief muſician. In ſinging it, we ought to lament the corruption of the human nature, and the wretched degeneracy of the world we live in, yet rejoicing, in hope of the great ſalvation.

To the chief muſician upon Mahalath, Maſchil, *A pſalm* of David.

THAT there is not a God, the fool
doth in his heart conclude:
They are corrupt, their works are vile;
not one of them doth good.
2 The Lord upon the ſons of men
from heav'n did caſt his eyes,
To ſee if any one there was
that ſought God, and was wiſe.
3 They altogether filthy are,
they all are backward gone;
And there is none that doeth good,
no not ſo much as one.
4 Theſe workers of iniquity,
do they not know at all,
That they my people eat as bread,
and on God do not call?
5 Ev'n there they were afraid, and ſtood
with trembling all diſmay'd,
Whereas there was no cauſe at all,
why they ſhould be afraid:

For

For God his bones that thee besieg'd
hath scatter'd all abroad;
Thou hast confounded them, for they
despised are of God.
6 Let Isr'el's help from Zion come.
When back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

PSALM LIV.

The key of this psalm hangs at the door, for the title tells us upon what occasion it was penned, when the inhabitants of Ziph, men of Judah, (types of Judas the traitor,) betrayed David to Saul, by informing him where he was, and putting him in a way how to seize him. This they did twice, 1 Sam. xxiii. 19.—xxvi. 1. and it is upon record to their everlasting infamy. The psalm is sweet; the former part of it, perhaps, was meditated when he was in his distress, and when the danger was over was put into writing, and the two last verses added, which speak his thankfulness for the deliverance; which yet might be written in faith, even then when he was in the midst of his fright. Here, (1.) He complains to God of the malice of his enemies, and prays for help against them, vers. 1. 2. 3. (2.) He comforts himself with an assurance of the divine favour and protection, and that in due time his enemies should be confounded, and he delivered, vers. 4.—7. What time we are in distress, we may comfortably sing this psalm.

To the chief musician on Neginoth, Maschil, *A psalm* of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy great name,
and judge me by thy strength:
2 My prayer hear, O God; give ear
unto my words at length.
3 For they that strangers are to me
do up against me rise;

Oppressors

Oppreſſors ſeek my ſoul, and God
ſet not before their eyes.
4 The Lord my God my helper is,
lo, therefore I am bold:
He taketh part with ev'ry one
that doth my ſoul uphold.
5 Unto mine enemies he ſhall
miſchief and ill repay:
O for thy truth's ſake cut them off,
and ſweep them clean away.
6 I will a ſacrifice to thee
give with free willingneſs:
Thy name, O Lord, becauſe 'tis good,
with praiſe I will confeſs.
7 For he hath me delivered
from all adverſities:
And his deſire mine eye hath ſeen
upon mine enemies.

PSALM LV.

It is the conjecture of many expoſitors, that David penned this pſalm upon occaſion of Abſalom's rebellion, and that the particular enemy he here ſpeaks of, that dealt treacherouſly with him, was Ahitophel; and ſome will therefore make David's troubles here typical of Chriſt's ſufferings, and Ahitophel's treachery a figure of Judas's, becauſe they both hanged themſelves; but there is nothing in it that is particularly applied to Chriſt in the New Teſtament. David was in great diſtreſs when he penned this pſalm. (1.) He prays, that God would manifeſt his favour to him, and pleads his own ſorrow and fear, verſ. 1.—8. (2.) He prays, that God would manifeſt his diſpleaſure againſt his enemies, and pleads their great wickedneſs and treachery, verſ. 9. 15.; and again, verſ. 20. 21. (3.) He aſſures himſelf, that God would in due time appear for him againſt his enemies, comforts

comforrs himſelf with the hopes of it, and encourageth others to truſt in God, verſ. 16.—19.; and again, verſ. 22. 23. In ſinging this pſalm, we may, if there be occaſion, apply it to our own troubles; if not, we may ſympathize with thoſe to whoſe caſe it comes nearer, foreſeeing that there will be at laſt indignation and wrath to the perſecutors, ſalvation and joy to the perſecuted.

To the chief muſician on Neginoth, Maſchil, *A pſalm* of David.

LORD, hear my pray'r, hide not thyſelf
from my intreating voice:
2 Attend and hear me, in my plaint
I mourn and make a noiſe.
3 Becauſe of th' en'my's voice, and for
lewd mens oppreſſion great:
On me they caſt iniquity,
and they in wrath me hate.
4 Sore pain'd within me is my heart:
death's terrors on me fall.
5 On me comes trembling, fear, and dread
o'erwhelmed me withal.
6 O that I like a dove had wings,
ſaid I, then would I fly
Far hence, that I might find a place
where I in reſt might be.
7 Lo, then far off I wander would,
and in the deſert ſtay:
8 From windy ſtorm, and tempeſt I
would haſte to ſcape away.
9 O Lord, on them deſtruction bring,
and do their tongues divide:

For

For in the city violence
and ſtrife I have eſpy'd.
10 They day and night upon the walls
do go about it round:
There miſchief is, and ſorrow there
in midſt of it is found.
11 Abundant wickedneſs there is
within her inward part;
And from her ſtreets deceitfulneſs
and guile do not depart.
12 He was no foe that me reproach'd,
then that endure I could;
Nor hater that 'gainſt me did boaſt,
from him me hide I would.
13 But thou, man, who mine equal, guide,
and mine acquaintance waſt.
14 We join'd ſweet counſels, to God's
in company we paſt.
15 Let death upon them ſeize, and down (houſe
let them go quick to hell;
For wickedneſs doth much abound
among them where they dwell.
16 I'll call on God: God will me ſave.
17 I'll pray and make a noiſe
At ev'ning, morning, and at noon;
and he ſhall hear my voice.
18 He hath my ſoul delivered,
that it in peace might be,

From

From battle that againſt me was,
for many were with me.
19 The Lord ſhall hear and them afflict,
of old who hath abode:
Becauſe they never changes have,
therefore they fear not God.
20 'Gainſt thoſe that were at peace with (him
he hath put forth his hand:
The covenant that he had made,
by breaking he profan'd.
21 More ſmooth than butter were his (words
while in his heart was war;
His ſpeeches were more ſoft than oil,
and yet drawn ſwords they are.
22 Caſt thou thy burden on the Lord,
and he ſhall thee ſuſtain;
Yea, he ſhall cauſe the righteous man
unmoved to remain.
23 But thou, O Lord my God, thoſe (men
in juſtice ſhalt o'erthrow,
And in deſtruction's dungeon dark
at laſt ſhalt lay them low:
The bloody and deceitful men
ſhall not live half their days;
But upon thee with confidence
I will depend always.

PSALM

It feems by this and many other pfalms, that even in times of the greateft trouble and diftrefs, David never hung his harp upon the willow-trees, never unftrung it or laid it by; but when his dangers and fears were greateft, yet ftill he was in tune for finging God's praifes. He was in imminent peril when he penned this pfalm, at leaft when he meditated it; yet even then his meditation of God was fweet. (1.) He complains of the malice of his enemies, and begs mercy for himfelf, and juftice againft them, verf. 1. 2. 5. 6. 7. (2.) He confides in God, being affured that he took his part, comforting himfelf with this, that therefore he was fafe and fhould be victorious, and that while he lived he fhould praife God, verf. 3. 4. 8.—13. How pleafently may a good Chriftian, in finging this pfalm, rejoice in God, and praife him for what he will do, as well as for what he hath done!

To the chief mufician, upon Jonnath-elem-rechokim, Michtam of David, when the Philiftines took him in Gath.

SHEW mercy, Lord, to me, for man
would fwallow me upright:
He me oppreffeth, while he doth
againft me daily fight.
2 They daily would me fwallow up,
that hate me fpitefully;
For they be many that do fight
againft me, O Moft High.
3 When I'm afraid, I'll truft in thee:
4 In God I'll praife his word;
I will not fear what flefh can do,
my truft is in the Lord.
5 Each day they wreft my words, their
'gainft me are all for ill. (thoughts
6 They meet, they lurk, they mark my
waiting my foul to kill. (fteps,
7 But

7 But ſhall they by iniquity
escape thy judgment ſo?
O God, with indignation down
do thou the people throw. (been
8 My wand'rings all what have they
thou know'ſt, their number took;
Into thy bottle put my tears:
are they not in thy book?
9 My foes ſhall, when I cry, turn back,
I know't, God is for me.
10 In God his word I'll praiſe: his word
in God ſhall praiſed be.
11 In God I truſt, I will not fear
what man can do to me.
12 Thy vows upon me are, O God:
I'll render praiſe to thee.
13 Wilt thou not, who from death me
my feet from falls keep free, (ſav'd,
To walk before God in the light
of thoſe that living be?

PSALM LVII.

This pſalm is very like that which goes next before it, it was penned upon a like occaſion, when David was both in danger of trouble, and in temptation to ſin; it begins as that did, 'Be merciful to me:' the method alſo is the ſame; (1.) He begins with prayer and complaint: yet not without ſome aſſurance of ſpeeding in his reqneſt, verſ. 1. to 6. (2.) He concludes with joy and praiſe, verſ. 7.—11. So that from hence we may take direction and encouragement, both in our ſupplications, and in our thankſgivings, and may offer both to God in ſinging this pſalm.

To

To the chief muſician, Al-taſchith, Michtam of David, when he fled from Saul in the cave.

BE merciful to me, O God,
thy mercy unto me
Do thou extend, becauſe my ſoul
doth put her truſt in thee:
Yea, in the ſhadow of thy wings
my refuge I will place,
Until theſe ſad calamities
do wholly overpaſs.
2 My cry I will cauſe to aſcend
unto the Lord moſt high,
To God, who doth all things for me
perform moſt perfectly.
3 From heav'n he ſhall ſend down, and
from his reproach defend, (me
That would devour me: God his truth
and mercy forth ſhall ſend.
4 My ſoul among fierce lions is,
I fire-brands live among;
Mens ſons, whoſe teeth are ſpears and
a ſharp ſword is their tongue. (darts,
5 Be thou exalted very high
above the heav'ns, O God;
Let thou thy glory be advanc'd
o'er all the earth abroad.
6 My ſoul's bow'd down; for they a net
have laid, my ſteps to ſnare:

Into

Into the pit which they have digg'd
for me, they fallen are.
7 My heart is fix'd, my heart is fix'd,
O God, I'll ſing and praiſe.
8 My glory, wake, wake pſalt'ry, harp;
myſelf I'll early raiſe.
9 I'll praiſe thee 'mong the people, Lord,
'mong nations ſing will I.
10 For great to heav'n thy mercy is,
thy truth is to the ſky.
11 O Lord, exalted be thy name,
above the heav'ns to ſtand:
Do thou thy glory far advance
above both ſea and land.

PSALM LVIII.

It is the probable conjecture of ſome (Amyraldus particularly) that before Saul began to proſecute David by force of arms, and raiſed the militia to ſeize him, he formed a proceſs againſt him by courſe of law, upon which he was condemned unheard, and attainted as a traitor by the great council, or ſupreme court of Judicature, and then proclaimed an outlaw, *qui caput gerit lupinum*, whom any man might kill, and no man might protect; and upon occaſion of paſſing this bill of attainder, which the elders did to curry favour with Saul, David penned this pſalm: wherein, (1. He deſcribes their ſin, and aggravates that, verſ. 1.—5. (2.) He imprecates and foretels their ruin, and the judgment which the righteous God would bring upon them for their injuſtice, verſ. 6.—9. Which would redound, 1. To the comfort of the ſaints, verſ. 10. 2. To the glory of God, verſ. 11. Sin appears here both exceeding ſinful and exceeding dangerous, and God a juſt avenger of wrong, with which we ſhould be affected in ſinging this pſalm.

To the chief muſician, Al-taſchith, Michtam of David.

DO ye, O congregation,
indeed ſpeak righteouſneſs?
O ye that are the ſons of men,
judge ye with uprightneſs?
2 Yea, ev'n within your very hearts
ye wickedneſs have done;
And ye the vi'lence of your hands
do weigh the earth upon.
3 The wicked men eſtranged are
ev'n from the very womb;
They ſpeaking lies, do ſtray, as ſoon
as to the world they come.
4 Unto a ſerpent's poiſon like
their poiſon doth appear;
Yea, they are like the adder deaf,
that cloſely ſtops her ear:
5 That ſo ſhe may not hear the voice
of one that charm her would,
No not though he moſt cunning were,
and charm moſt wiſely could.
6 Their teeth, O God, within their mouth
break thou in pieces ſmall;
The great teeth break thou out, O Lord,
of theſe young lions all.
7 Let them like waters melt away,
which downward ſtill do flow:

In

In pieces cut his arrows all,
when he ſhall bend his bow.
8 Like to a ſnail that melts away,
let each of them be gone;
Like woman's birth untimely, that
they never ſee the ſun.
9 He ſhall them take away, before
your pots the thorns can find,
Both living, and in fury great,
as with a ſtormy wind.
10 The righteous, when he vengeance (ſees,
he ſhall be joyful then:
The righteous one ſhall waſh his feet
in blood of wicked men.
11 So men ſhall ſay, The righteous man
reward ſhall never miſs;
And verily upon the earth
a God to judge there is.

PSALM LIX.

This pſalm is of the ſame nature and ſcope with ſix or ſeven foregoing pſalms; they are all David's complaints of the malice of his enemies, and of their curſed and cruel deſigns againſt him: his prayers and prophecies againſt them; and his comfort and confidence in God as his God; the firſt is the language of nature, and may be allowed; the ſecond of a prophetical ſpirit, looking forward to Chriſt, and the enemies of his kingdom, and therefore not to be drawn into a precedent; the third of grace, and a moſt holy faith, which ought to be imitated by every one of us. In this pſalm, (1.) He prays to God to defend and deliver him from his enemies, repreſenting them as very ill men, barbarous, malicious, and atheiſtical, verſ. 1.—7. (2.) He foreſees and foretels the deſtruction of his enemies, which he would give to God the glory of, verſ. 8.—17. As far

as it appears that any of the particular enemies of God's people fall under these characters, we may in singing this psalm read their doom, and foresee their ruin.

To the chief musician, Al-taschith, Michtam of David: when Saul sent, and they watched the house to kill him.

MY God, deliver me from those
that are mine enemies;
And do thou me defend from those
that up against me rise.
2 Do thou deliver me from them
that work iniquity;
And give me safety from the men
of bloody cruelty.
3 For lo, they for my soul lay wait:
the mighty do combine
Against me, Lord, not for my fault,
nor any sin of mine.
4 They run, and without fault in me
themselves do ready make:
Awake to meet me with thy help,
and do thou notice take.
5 Awake, therefore, Lord God of hosts,
thou God of Israel,
To visit heathen all: spare none
that wickedly rebel.
6 At ev'ning they go to and fro;
they make great noise and sound
Like to a dog, and often walk
about the city round.

7 Behold,

7 Behold, they belch out with their
and in their lips are ſwords; (mouth,
For they do ſay thus, Who is he
that now doth hear our words?
8 But thou, O Lord, ſhalt laugh at them,
and all the heathen mock,
9 While he's in power, I'll wait on thee;
for God is my high rock.
10 He of my mercy that is God,
betimes ſhall me prevent:
Upon mine en'mies God ſhall let
me ſee mine heart's content.
11 Them ſlay not, leſt my folk forget;
but ſcatter them abroad
By thy ſtrong pow'r; and bring them
O thou our ſhield, and God. (down,
12 For their mouth's ſin, and for the
that from their lips do fly, (words
Let them be taken in their pride,
becauſe they curſe and lie.
13 In wrath conſume them, them con-
that ſo they may not be; (ſume,
And, that in Jacob God doth rule,
to th' earth's ends let them ſee.
14 At ev'ning let thou them return,
making great noiſe and ſound
Like to a dog, and often walk
about the city round.

15 And

15 And let them wander up and down,
in ſeeking food to eat;
And let them grudge when they ſhall not
be ſatisfied with meat.
16 But of thy pow'r I'll ſing aloud,
at morn thy mercy praiſe:
For thou to me my refuge waſt,
and tow'r in troublous days.
17 O God, that art my ſtrength, I will
ſing praiſes unto thee;
For God is my defence, a God
of mercy unto me.

PSALM LX.

After many pſalms which David penned in a day of diſtreſs, this comes, which was calculated for a day of triumph; it was penned after he was ſettled in the throne, upon occaſion of an illuſtrious victory which God bleſſed his forces with over the Syrians and Edomites: it was when David was in the zenith of his proſperity, and the affairs of his kingdom ſeem to have been in a better poſture than ever they were either before or after. See 2. Sam. viii. 3. 13. 1 Chron. xviii. 3. 12. David, in proſperity, was as devout as David, in adverſity. In this pſalm, (1.) He reflects upon the ill ſtate of the public intereſts for many years, in which God had been contending with them. verſ. 1. 2. 3. (2.) He takes notice of the happy turn lately given to their affairs, verſ. 4. (3) He prays for the delverance of God,s Iſrael from their enemies, verſ. 5. (4) He triumphs in the hope of their victories over their enemies, and begs of God to carry them on and complete them, verſ. 6.—12. In ſinging this pſalm, we may have an eye both to the acts of the church, and to the ſtate of our own ſouls, both which have their ſtruggles.

To the chief muſician, upon Shuſhan-eduth, Michtam of David, to teach when he ſtrove with Aram-naharaim, and with Aram-zobah, when Joab returned and ſmote of Edom in the valley of ſalt, twelve thouſand.

O Lord,

O Lord, thou haſt rejected us,
and ſcatter'd us abroad,
Thou juſtly haſt diſpleaſed been;
return to us, O God.
2 The earth to tremble thou haſt made,
therein didſt breaches make:
Do thou thereof the breaches heal,
becauſe the land doth ſhake.
3 Unto thy people thou hard things
haſt ſhew'd, and on them ſent;
And thou haſt cauſed us to drink
wine of aſtoniſhment.
4 And yet a banner thou haſt giv'n
to them who thee do fear:
That it by them, becauſe of truth,
diſplayed may appear.
5 That thy beloved people may
deliver'd be from thrall,
Save with the pow'r of thy right hand,
and hear me when I call.
6 God in his holineſs hath ſpoke,
herein I will take pleaſure:
Shechem I will divide, and forth
will Succoth's valley meaſure.
7 Gilead I claim as mine by right,
Manaſſeh mine ſhall be;
Ephraim is of mine head the ſtrength;
Judah gives laws for me.

8 Moab's

8 Moab's my washing pot, my shoe
I'll over Edom throw;
And over Palestina's land
I will in triumph go.
9 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?
10 O God, which hadest us cast off,
this thing wilt thou not do?
Ev'n thou, O God, which didest not
forth with our armies go.
11 Help us from trouble; for the help
is vain which man supplies.
12 Thro'God we'll do great acts; he shall
tread down our enemies.

PSALM LXI.

David in this psalm, as in many others, begins with a sad heart, but concludes with an air of pleasantness; begins with prayers and tears, but ends with songs of praise. Thus the soul, by being lifted up to God, returns to the enjoyment of itself. It should seem David was driven out and banished when he penned this psalm, whether by Saul or Absalom is uncertain: some think by Absalom, because he calls himself the king, vers. 6. but that refers to the King Messiah. David in this psalm resolves to persevere in his duty, encouraged thereto both by experience, and by his expectations. (1.) He will call upon God, because God had protected him, vers. 1. 2. 3, (2.) He will call upon God, because God had provided well for him, vers. 4. 5. (3.) He will praise God, because he had an assurance of the continuance of God's favour to him, vers. 6. 7. 8. So that in singing this psalm, we may find that which is very expressive both of our faith and of our hope, of our prayers and of our praises: and some passages in this psalm are very peculiar.

To

To the chief muſician upon Neginoth, A pſalm of David.

O God, give ear unto my cry,
unto my pray'r attend.
2 From th' utmoſt corner of the land
my cry to thee I'll ſend,
What time my heart is overwhelm'd,
and in perplexity:
Do thou me lead unto the rock
that higher is than I.
3 For thou haſt for my refuge been
a ſhelter by thy pow'r;
And, for defence againſt my foes,
thou haſt been a ſtrong tow'r.
4 Within thy tabernacle I
for ever will abide:
And, under covert of thy wings,
with confidence me hide.
5 For thou the vows that I did make,
O Lord my God, didſt hear:
Thou haſt giv'n me the heritage
of thoſe thy name that fear.
6 A life prolong'd for many days
thou to the King ſhalt give:
Like many generations be
the years which he ſhall live.
7 He in God's preſence his abode
for evermore ſhall have:

O do

O do thou truth and mercy both
prepare, that may him ſave.
8 And ſo will I perpetually
ſing praiſe unto thy name;
That, having made my vows, I may
each day perform the ſame.

PSALM LXII.

This pſalm has nothing in it directly, either of prayer or praiſe; nor doth it appear upon what occaſion it was penned, nor whether upon any particular occaſion, whether mournful or joyful. But in it, (1.) David with a great deal of pleaſure profeſſeth his own confidence in God, and dependence upon him, and encourageth himſelf to continue waiting on him, verſ. 1. 7. (2.) With a great deal of earneſtneſs he excites and encourageth others to truſt in God likewiſe, and not in any creature, verſ. 8.—12. And in ſinging it, we ſhould ſtir up ourſelves to wait on God.

To the chief muſician, to Jeduthun, A pſalm of David.

MY ſoul with expectation
depends on God indeed:
My ſtrength and my ſalvation doth,
from him alone proceed.
2 He only my ſalvation is,
and my ſtrong rock is he:
He only is my ſure defence;
much mov'd I ſhall not be.
3 How long will ye againſt a man
plot miſchief? ye ſhall all
Be ſlain; ye as a tott'ring fence
ſhall be, and bowing wall.
4 They only plot to caſt him down
from his excellency:

They

They joy in lies; with mouth they bleſs,
but they curſe inwardly.
5 My ſoul, wait thou with patience
upon thy God alone:
On him dependeth all my hope
and expectation.
6 He only my ſalvation is,
and my ſtrong rock is he;
He only is my ſure defence:
I ſhall not moved be.
7 In God my glory placed is,
and my ſalvation ſure:
In God the rock is of my ſtrength,
my refuge moſt ſecure.
8 Ye people, place your confidence
in him continually;
Before him pour ye out your heart:
God is our refuge high.
9 Surely mean men are vanity,
and great men are a lie;
In balance laid, they wholly are
more light than vanity.
10 Truſt ye not in oppreſſion,
in robb'ry be not vain;
On wealth ſet not your hearts, when as
increaſed is your gain.
11 God hath it ſpoken once to me,
yea, this I heard again,

That

That power to almighty God
alone doth appertain.
12 Yea, mercy alſo unto thee
belongs, O Lord, alone:
For thou according to his work
rewardeſt ev'ry one.

PSALM LXIII.

This pſalm has in it as much of warmth and lively devotion, as any of David's pſalms in ſo little a compaſs. As the ſweeteſt of Paul's epiſtles, were thoſe that bore date out of a priſon; ſo ſome of the ſweeteſt of David's pſalms, were thoſe that were penned, as this was, in a wilderneſs. That which grieved him moſt in his baniſhment, was, the want of publick ordinances; theſe he here longs to be reſtored to the enjoyment of; and the preſent want did but whet his appetite. Yet it is not the ordinances, but the God of the ordinances, that his heart is upon. And here we have, (1.) His deſire towards God, verſ. 1. 2. (2.) His eſteem of God, verſ. 3. 4. (3.) His ſatisfaction in God, verſ. 5. (4.) His ſecret communion with God, verſ. 6. (5.) His joyful dependance upon God, verſ. 7. 8. (6.) His holy triumph in God over his enemies, and in the aſſurance of his own ſafety, verſ. 9. 10. 11. A devout and pious ſoul has little need of direction how to ſing this pſalm, ſo naturally doth it ſpeak its own genuine language; and an unſanctified ſoul, that is unacquainted and unaffected with divine things, is ſcarce capable of ſinging it with underſtanding.

A pſalm of David, when he was in the wilderneſs of Judah.

LORD, thee my God I'll early ſeek:
my ſoul doth thirſt for thee;
My fleſh longs in a dry parch'd land,
wherein no waters be:
2 That I thy power may behold,
and brightneſs of thy face,

As

As I have ſeen thee heretofore,
within thy holy place.
3 Since better is thy love than life,
my lips thee praiſe ſhall give.
4 I in thy name will lift my hands,
and bleſs thee while I live.
5 Ev'n as with marrow and with fat,
my ſoul ſhall filled be;
Then ſhall my mouth, with joyful lips,
ſing praiſes unto thee.
6 When I do thee upon my bed
remember with delight,
And when on thee I meditate
in watches of the night,
7 In ſhadow of thy wings I'll joy,
for thou mine help haſt been.
8 My ſoul thee follows hard; and me
thy right hand doth ſuſtain.
9 Who ſeek my ſoul to ſpill, ſhall ſink
down to earth's loweſt room.
10 They by the ſword ſhall be cut off,
and foxes prey become.
11 Yet ſhall the king in God rejoice;
and each one glory ſhall
That ſwear by him: but ſtopt ſhall be
the mouth of liars all.

The whole pſalm has a reference to David's enemies, perſecutors, and ſlanderers; many ſuch there were and a great deal of trouble they gave him, almoſt all his days, ſo that we need not gueſs at any particular occaſion of penning this pſalm. (1.) He prays to God to preſerve him from their malicious deſigns againſt him, verſ. 1. 2. (2.) He gives a very ill character of them, as men marked for ruin by their own wickedneſs, verſ. 3.—6. (3.) By the ſpirit of prophecy he fortels their deſtruction, which would redound to the glory of God, and the encouragement of his people, verſ. 7.—10. In ſinging this pſalm, we muſt obſerve the effect of the old enmity that is in the ſeed of the woman, againſt the ſeed of the ſerpent; and aſſure ourſelves, that the ſerpent's head will be broken at laſt, to the honour and joy of the holy ſeed.

To the chief muſician, A pſalm of David,

WHEN I to thee my prayer make,
Lord, to my voice give ear;
My life ſave from the enemy,
of whom I ſtand in fear.

2 Me from their ſecret counſel hide
who do live wickedly;
From inſurrection of thoſe men
that work iniquity.

3 Who do their tongues with malice (whet,
and make them cut like ſwords;
In whoſe bent bows are arrows ſet,
ev'n ſharp and bitter words.

4 That they may at the perfect man
in ſecret aim their ſhot:
Yea, ſuddenly they dare at him
to ſhoot, and fear it not.

5 In ill encourage they themſelves:
and their ſnares cloſe do lay,

Together

Together conference they have;
Who ſhall them ſee? they ſay.
6 They have ſearch'd out iniquities,
a perfect ſearch they keep:
Of each of them the inward thought,
and very heart is deep.
7 God ſhall an arrow ſhoot at them,
and wound them ſuddenly.
8 So their own tongue ſhall them con-
all who them ſee ſhall fly. (found,
9 And on all men a fear ſhall fall,
God's works they ſhall declare;
For they ſhall wiſely notice take
what theſe his doings are.
10 In God the righteous ſhall rejoice,
and truſt upon his might;
Yea, they ſhall greatly glory all,
in heart that are upright.

PSALM LXV.

In this pſalm we are directed to give to God the glory of his power and goodneſs, which appears, (1.) In the kingdom of grace verſ. 1.; hearing prayer, verſ. 2.; pardoning ſin, verſ. 3.; ſatisfying the ſouls of the people, verſ. 4.; protecting and ſupporting them, verſ. 5. (2.) In the kingdom of providence, fixing the mountains, verſ. 6.; calming the ſea, verſ. 7.; preſerving the regular ſucceſſion of day and night, verſ. 8.; and making the earth fruitful, verſ. 9. to 13. Theſe are bleſſings we are all indebted to God for, and therefore may eaſily accommodate this pſalm to ourſelves in ſinging of it.

To

To the chief muſician, A pſalm *and* ſong of David.

PRAISE waits for thee in Sion, Lord;
to thee vows paid ſhall be.
O thou that hearer art of pray'r,
all fleſh ſhall come to thee.
3 Iniquities, I muſt confeſs,
prevail againſt me do:
But as for our tranſgreſſions,
them purge away ſhalt thou.
4 Bleſs'd is the man whom thou doſt
and mak'ſt approach to thee; (choſe,
That he within thy courts, O Lord,
may ſtill a dweller be.
We ſurely ſhall be ſatisfy'd
with thy abundant grace,
And with the goodneſs of thy houſe,
ev'n of thy holy place.
5 O God of our ſalvation,
thou, in thy righteouſneſs,
By fearful works unto our pray'rs
thine anſwer doſt expreſs:
Therefore the ends of all the earth,
and thoſe afar that be
Upon the ſea, their confidence,
O Lord, will place in thee.
6 Who, being girt with pow'r, ſets faſt,
by his great ſtrength, the hills:

7 Who

7 Who noiſe of ſeas, noiſe of their waves,
and peoples tumult ſtills.
8 Thoſe in the utmoſt parts that dwell,
are at thy ſigns afraid:
Th' outgoings of the morn and ev'n
by the are joyful made.
9 The earth thou viſit'ſt, wat'ring it,
thou mak'ſt it rich to grow
With God's full flood; thou corn pre-
when thou provid'ſt it ſo. (par'ſt,
10 Her riggs thou water'ſt plenteouſly,
her furrows ſetteleſt:
With ſhow'rs thou doſt her mollify,
her ſpring by thee is bleſt.
11 So thou the year moſt lib'rally
doſt with thy goodneſs crown;
And all thy paths abundantly
on us drop fatneſs down.
12 They drop upon the paſtures wide,
that do in deſerts lie,
The little hills on ev'ry ſide
rejoice right pleaſantly.
13 With flocks the paſtures clothed be,
the vales with corn are clad;
And now they ſhout and ſing to thee,
for thou haſt made them glad.

This is a thankſgiving pſalm; and it is of ſuch a general uſe and application, that we need not ſuppoſe it penned upon any particular occaſion. All people are here called upon to praiſe God, (1) For the general inſtances of his ſovereign dominion and power in the whole creation, verſ. 1.—7. (2.) For the ſpecial tokens of his favour to the church, his peculiar people, verſ. 8.—12. And then, (3.) The pſalmiſt praiſeth God for his own experiences of his goodneſs to him in particular, eſpecially in anſwering his prayers, verſ. 13.—20. If we have learned in every thing to give thanks for ancient and modern mercies, publick and perſonal mercies, we ſhall know how to ſing this pſalm with grace and underſtanding.

To the chief muſician, A ſong *or* pſalm.

ALL lands, to God in joyful ſounds
aloft your voices raiſe.
2 Sing forth the honour of his name,
and glorious make his praiſe.
3 Say unto God, How terrible
in all thy works art thou?
Through thy great pow'r thy foes to thee
ſhall be conſtrain'd to bow.
4 All on the earth ſhall worſhip thee,
they ſhall thy praiſe proclaim
In ſongs: they ſhall ſing cheerfully
unto thy holy name.
5 Come, and the works that God hath
with admiration ſee: (wrought
In's working to the ſons of men
moſt terrible is he.
6 Into dry land the ſea he turn'd,
and they a paſſage had,

Ev'n

Ev'n marching through the flood on foot
there we in him were glad.
7 He ruleth ever by his pow'r,
his eyes the nations ſee:
O let not the rebellious ones
lift up themſelves on high.
8 Ye people, bleſs our God; aloud
the voice ſpeak of his praiſe:
9 Our ſoul in life who ſafe preſerves,
our foot from ſliding ſtays.
10 For thou didſt prove and try us, Lord,
as men do ſilver try:
11 Brought'ſt us into the net, and mad'ſt,
bands on our loins to lie.
12 Thou haſt caus'd men ride o'er our (heads:
and though that we did paſs
Through fire and water, yet thou
us to a wealthy place. (broughtſt
13 I'll bring burnt-off'rings to thy houſe;
to thee my vows I'll pay,
14 Which my lips utter'd, my mouth
when trouble on me lay. (ſpake,
15 Burnt ſacrifices of fat rams,
with incenſe, I will bring;
Of bullocks and of goats I will
preſent an offering.
16 All that fear God, come here, I'll tell
what he did for my ſoul.

17 I with my mouth unto him cry'd,
my tongue did him extol.
18 If in my heart I ſin regard,
the Lord me will not hear:
19 But ſurely God me heard, and to
my pray'rs voice gave ear.
20 O let the Lord, our gracious God,
for ever bleſſed be,
Who turned not my pray'r from him,
nor yet his grace from me.

PSALM LXVII.

This pſalm relates to the church, and is calculated for the public. Here is, (1.) A prayer for the proſperity of the church of Iſrael, verſ. 1. (2.) A prayer for the converſion of the Gentiles, and the bringing of them into the church, verſ. 2. 3. 4. 5. (3.) A proſpect of happy and glorious times when God ſhall do this, verſ. 6 7. Thus was the pſalmiſt carried out by the ſpirit of prophecy, to foretel the glorious eſtate of the chriſtian church, in which Jews and Gentiles ſhould unite into one flock; the beginning of which bleſſed work ought to be the matter of our joy and praiſe, and the completing of it, of our prayer and hope, in ſinging this pſalm.

To the chief muſician on Neginoth, A pſalm *or* ſong.

LORD, bleſs and pity us,
ſhine on us with thy face;
2 That th' earth thy way, and nations all
may know thy ſaving grace.
3 Let people praiſe thee, Lord,
let people all thee praiſe.
4 O let the nations be glad,
in ſongs their voices raiſe.
Thou'lt juſtly people judge,
on earth rule nations all.
5 Let people praiſe thee, Lord, let them
praiſe thee, both great and ſmall.
6 The earth her fruit ſhall yield,
our God ſhall bleſſing ſend.
7 God ſhall us bleſs, men ſhall him fear
unto earth's utmoſt end.

Another

Another of the ſame..

LORD, unto us be merciful,
do thou us alſo bleſs;
And graciouſly cauſe ſhine on us
the brightneſs of thy face.
2 That ſo thy way upon the earth
to all men may be known,
Alſo among the nations all
thy ſaving health be ſhown.
3 O let the people praiſe thee, Lord,
let people all thee praiſe.
4 O let the nations be glad,
and ſing for joy always:
For rightly thou ſhalt people judge,
and nations rule on earth.
5 Let people praiſe thee, Lord, let all
the folk praiſe thee with mirth.
6 Then ſhall the earth yield her increaſe,
God, our God bleſs us ſhall.
7 God ſhall us bleſs, and of the earth
the ends ſhall fear him all.

PSALM LXVIII.

This is a moſt excellent pſalm, but in many places the genuine ſenſe is not eaſy to come at; for in this, as in ſome other ſcriptures, there are things dark and hard to be underſtood. It doth not appear when, or upon what occaſion, David penned this pſalm; but probably it was when God having given him reſt from all his enemies round about, he brought the ark (which was both the token of God's preſence, and a type of Chriſt's mediation) from the houſe of Obed-edom, to the tent he had pitched for it in Zion; for the firſt words are the prayer which Moſes uſed at the removing

moving of the ark, Numb. x. 35. From this he is led, by the ſpirit of prophefy, to ſpeak glorious things concerning the Meſſiah, his aſcenſion into heaven, and the ſetting up of his kingdom in the world, (1.) He begins with prayer, both againſt God's enemies, verſ. 1. 2.; and for his people, verſ. 3. (2.) He proceeds to praiſe, which takes up the reſt of the pſalm, calling upon all to praiſe God, verſ. 4. 26. 32.; and ſuggeſting many things as matter for praiſe, 1. The greatneſs and goodneſs of God, verſ. 4. 5. 6. 2. The wonderful works God had wrought for his people formerly, bringing them through the wilderneſs, verſ. 7. 8.; ſettling them in Canaan, verſ. 9, 10.; giving them victory over their enemies, verſ. 11. 12.; and delivering them out of the hands of their oppreſſors, verſ. 13. 14. 3. The ſpecial preſence of God in his church, verſ. 15. 16. 17. 4. The aſcenſion of Chriſt, verſ. 18.; and the ſalvation of his people by him, verſ. 19. 20. 5. The victories which Chriſt would obtain over his enemies, and the favours he would beſtow upon his church, verſ. 21.—28. 6. The enlargement of the church by the acceſſion of the Gentiles to it, verſ. 29. 30. 31. And ſo he concludes the pſalm with an awful acknowledgement of the glory and grace of God, verſ. 32.—35. With all theſe great things we ſhould endeavour to be duly affected in ſinging this pſalm.

To the chief muſician, A pſalm *or* ſong of David.

LET God ariſe, and ſcattered
let all his en'mies be;
And let all thoſe that do him hate,
before his preſence flee.
2 As ſmoke is driv'n, ſo drive thou them,
as fire melts wax away,
Before God's face let wicked men
ſo periſh and decay.
3 But let the righteous be glad,
let them before God's ſight
Be very joyful; yea, let them
rejoice with all their might.

4 To

4 To God ſing, to his name ſing praiſe:
extol him with your voice,
That rides on heav'n by his name JAH,
before his face rejoice.
5 Becauſe the Lord a father is
unto the fatherleſs:
God is the widow's judge, within
his place of holineſs.
6 God doth the ſolitary ſet
in fam'lies: and from bands
The chain'd doth free, but rebels do
inhabit parched lands.
7 O God, what time thou didſt go forth
before thy peoples face;
And when through the great wilderneſs
thy glorious marching was:
8 Then at God's preſence ſhook the earth,
then drops from heav'n fell;
This Sinai ſhook before the Lord,
the God of Iſrael.
9 O God, thou to thine heritage
didſt ſend a plenteous rain;
Whereby thou, when it weary was,
didſt it refreſh again.
10 Thy congregation then did make
their habitation there:
Of thine own goodneſs for the poor,
O God, thou didſt prepare.

11 The

11 The Lord himſelf did give the word,
the word abroad did ſpread:
Great was the company of them
the ſame who publiſhed.
12 Kings of great armies foiled were,
and forc'd to flee away,
And women, who remain'd at home,
did diſtribute the prey.
13 Though ye have lien among the pots,
like doves ye ſhall appear,
Whoſe wings with ſilver, and with gold
whoſe feathers cov'red are. (kings,
14 When there th' Almighty ſcatt'red
like Salmon's ſnow 'twas white.
15 God's hill is like to Baſhan hill,
like Baſhan hill for height.
16 Why do ye leap, ye mountains high?
this is the hill where God
Deſires to dwell; yea, God in it
for ay will make abode.
17 God's chariots twenty thouſand are,
thouſands of angels ſtrong;
In's holy place God is, as in
mount Sinai them among.
18 Thou haſt, O Lord, moſt glorious
aſcended up on high,
And in triumph victorious led
captive captivity:

Thou

Thou haſt received gifts for men,
for ſuch as did rebel;
Yea, ev'n for them, that God the Lord
in midſt of them might dwell.
19 Bleſs'd be the Lord, who is to us
of our ſalvation God,
Who daily with his benefits
us plenteouſly doth load.
20 He of ſalvation is the God,
who is our God moſt ſtrong;
And unto God the Lord from death
the iſſues do belong.
21 But ſurely God ſhall wound the head
of thoſe that are his foes:
The hairy ſcalp of him that ſtill
on in his treſpaſs goes.
22 God ſaid, My people I will bring
again from Baſhan hill,
Yea, from the ſeas devouring deeps
them bring again I will:
23 That in the blood of enemies
thy foot imbrew'd may be;
And of thy dogs dipt in the ſame,
the tongues thou mayeſt ſee.
24 Thy goings they have ſeen, O God,
the ſteps of majeſty
Of my God, and my mighty King,
within the ſanctuary.

25 Before

25 Before went ſingers, players next
on inſtruments took way,
And them among the damſels were
that did on timbrels play.
26 Within the congregations
bleſs God with one accord;
From Iſra'l's fountain do ye bleſs,
and praiſe the mighty Lord.
27 With their prince little Benjamin,
princes and counſel there
Of Judah were, there Zebulun's
and Napht'li's princes were. (ſtrong
28 Thy God commands thy ſtrength: make
what thou wrought'ſt for us, Lord.
29 For thy houſe at Jeruſalem,
kings ſhall thee gifts afford.
30 The ſpearmens hoſt, the multitude
of bulls, which fiercely look,
Thoſe calves, which people have forth
O Lord our God, rebuke, (ſent,
Till ev'ry one ſubmit himſelf,
and ſilver-pieces bring:
The people that delight in war
diſperſe, O God and King.
31 Thoſe that be princes great, ſhall then
come out of Egypt lands,
And Ethiopia to God
ſhall ſoon ſtretch out her hands.

32 O all

32 O all ye kingdoms of the earth,
ſing praiſes to this King,
For he is Lord that ruleth all,
unto him praiſes ſing.
33 To him that rides on heav'ns of hea- (v'ns,
which he of old did found;
Lo, he ſends forth his voice, a voice
in might that doth abound,
34 Strength unto God do ye aſcribe;
for his excellency
Is over Iſrael, his ſtrength
is in the clouds moſt high.
35 Thou'rt from thy temple dreadful,
Iſra'l's own God is he, (Lord,
Who gives his people ſtrength and
O let God bleſſed be. (pow'r:

PSALM LXIX.

David penned this pſalm when he was in affliction; and in it, (1.) He complains of the great diſtreſs and trouble he was in, and earneſtly begs of God to relieve and ſuccour him, verſ. 1. 21. (2.) He imprecates the judgment of God upon his perſecutors, verſ. 22.—29. (3.) He concludes with the voice of joy and praiſe, in an aſſurence that God would help and ſuccour him, and would do well for the church, verſ. 30.—36. Now, in this David was a type of Chriſt, and divers paſſages in this pſalm are applied to Chriſt in the New Teſtament, and are ſaid to have their accompliſhment in him, verſ. 4. 9. 21. and verſ. 22. refers to the enemies of Chriſt. So that (like the xxiid pſalm) it begins with the humiliation, and ends with the exaltation of Chriſt, one branch of which was the deſtruction of the Jewiſh nation for perſecuting him, which the imprecations here are predictions of. And in ſinging this pſalm, we muſt have an eye to the ſufferings of Chriſt, and the glory that followed; not forgetting the ſufferings of Chriſtians too, and the glory

that ſhall follow them; for it may lead us to think of the ruin reſerved for the perſecutors, and the reſt reſerved for the perſecuted.

To the chief muſician upon Shoſhannim, *A pſalm* of David.

SAVE me, O God, becauſe the floods
do ſo environ me,
That ev'n into my very ſoul
come in the waters be.
2 I downward in deep mire do ſink,
where ſtanding there is none:
I am into deep waters come,
where floods have o'er me gone.
3 I weary with my crying am,
my throat is alſo dry'd,
Mine eyes do fail, while for my God
I waiting do abide.
4 Thoſe men that do without a cauſe
bear hatred unto me,
Than are the hairs upon my head,
in number more they be:
They that would me deſtroy, and are
mine en'mies wrongfully,
Are mighty: ſo, what I took not,
to render forc'd was I.
5 Lord, thou my folly know'ſt, my ſins
not cover'd are from thee.
6 Let none that wait on thee be ſham'd,
Lord God of hoſts, for me:

O Lord

O Lord the God of Iſrael,
let none, who ſearch do make,
And ſeek thee, be at any time
confounded for my ſake.
7 For I have borne reproach for thee,
my face is hid with ſhame.
8 To brethren ſtrange, to mother's ſons
an alien I became.
9 Becauſe the zeal did eat me up,
which to thy houſe I bare;
And the reproaches caſt at thee,
upon me fallen are.
10 My tears and faſts, t'afflict my ſoul,
were turned to my ſhame.
11 When ſackcloth I did wear, to them
a proverb I became.
12 The men that in the gate do ſit,
againſt me evil ſpake:
They alſo that vile drunkards were,
of me their ſong did make.
13 But in an acceptable time,
my pray'r, Lord, is to thee:
In truth of thy ſalvation, Lord,
and mercy great, hear me.
14 Deliver me out of the mire,
from ſinking do me keep;
Free me from thoſe that do me hate,
and from the waters deep.

15 Let

15 Let not the flood on me prevail,
whoſe water overflows;
Nor deep me ſwallow, nor the pit
her mouth upon me cloſe.
16 Hear me, O Lord, becauſe thy love
and kindneſs is moſt good;
Turn unto me, according to
thy mercies multitude.
17 Nor from thy ſervant hide thy face;
I'm troubled, ſoon attend.
18 Draw near my ſoul, and it redeem;
me from my foes defend.
19 To thee is my reproach well known,
my ſhame, and my diſgrace:
Thoſe that mine adverſaries be,
are all before thy face.
20 Reproach hath broke my heart, I'm
of grief; I look'd for one (full
To pity me, but none I found;
comforters found I none.[4]
21 They alſo bitter gall did give
unto me for my meat:
They gave me vinegar to drink,
when as my thirſt was great.
22 Before them let their table prove
a ſnare; and do thou make
Their welfare and proſperity
a trap themſelves to take.

23 Let

23 Let thou their eyes ſo darkned be,
that ſight may them forſake:
And let their loins be made by thee
continually to ſhake.
24 Thy fury pour thou out on them,
and indignation:
And let thy wrathful anger, Lord,
faſt hold take them upon.
25 All waſte and deſolate let be
their habitation;
And in their tabernacles all
inhabitants be none.
26 Becauſe him they do perſecute,
whom thou didſt ſmite before;
They talk unto the grief of thoſe
whom thou haſt wounded ſore.
27 Add thou iniquity unto
their former wickedneſs:
And do not let them come at all
into thy righteouſneſs.
28 Out of the book of life let them
be raz'd and blotted quite;
Among the juſt and righteous
let not their names be writ.
29 But now become exceeding poor
and ſorrowful am I:
By thy ſalvation, O my God,
let me be ſet on high.

30 The

30 The name of God I with a ſong
moſt cheerfully will praiſe;
And I, in giving thanks to him,
his name ſhall highly raiſe.
31 This to the Lord a ſacrifice,
more gracious ſhall prove,
Than bullock, ox, or any beaſt,
that hath both horn and hoof.
32 When this the humble men ſhall ſee,
it joy to them ſhall give:
O all ye that do ſeek the Lord,
your hearts ſhall ever live.
33 For Good the poor hears, and will not
his priſoners contemn.
34 Let heav'n, and earth, and ſeas him (praiſe,
and all that move in them.
35 For God will Judah's cities build,
and he will Sion ſave;
That they may dwell therein, and it
in ſure poſſeſſion have.
36 And they that are his ſervants ſeed
inherit ſhall the ſame;
So ſhall they have their dwelling there,
that love his bleſſed name.

PSALM LXX.

This pſalm is adapted to a ſtate of affliction; it is copied almoſt word for word from another pſalm; and ſome think for that reaſon is entitled, 'A pſalm to bring to remembrance;' for it may be of uſe ſometimes to pray over the prayers

prayers we have formerly made to God, upon the like occasions, which may be done with new affections. David here prays that God would send, (1.) Help to himself, verſ. 1. 5. (2.) Shame to his enemies, verſ. 2. 3. (3.) Joy to his friends, verſ, 4. Theſe five verſes were the five laſt verſes of Pſal. xi. He ſeems to have intended this ſhort prayer to be both for himſelf and as a ſalve for every ſore, and therefore to be always in mind, and in ſinging we may apply it to our particular troubles, whatever they are.

To the chief muſician, *A pſalm* of David, to bring to remembrance.

LOrd, haſte me to deliver,
with ſpeed, Lord, ſuccour me.
2 Let them that for my ſoul do ſeek
ſham'd and confounded be:

Turn,d back be they, and ſham'd,
that in my hurt delight.
3 Turn'd back be they, Ha, ha, that ſay,
their ſhaming to requite.

4 In thee let all be glad,
and joy that ſeek for thee:
Let them who thy ſalvation love,
ſay ſtill, God praiſed be.

5 I poor and needy am,
come, Lord, and make no ſtay:
My help thou and deliv'rer art,
O Lord, make no delay.

Another of the ſame.

MAKE haſte, O God, me to preſerve,
with ſpeed, Lord, ſuccour me.
2 Let them that for my ſoul do ſeek,
ſham'd and confounded be;

Let them be turned back, and ſham'd,
that in my hurt delight.
3 Turn'd back be they, Ha, ha, that ſay,
their ſhaming to requite.
4 O Lord, in thee let all be glad,
and joy that ſeek for thee:
Let them, who thy ſalvation love,
ſay ſtill, God praiſed be.
5 But I both poor and needy am,
come, Lord, and make no ſtay;
My help thou and deliv'rer art,
O Lord, make no delay.

PSALM LXXI.

David penned this pſalm in his old age, as appears by ſeveral paſſages in it; which makes many think that it was penned at the time of Abſalom's rebellion; for that was the great trouble of his latter days: it might be occaſioned by Sheba's inſurrection, or ſome trouble that happened to him in that part of his life, of which it was foretold, that the ſword ſhould not depart from his houſe. But he is not over particular in repreſenting his caſe, becauſe he intended it for the general uſe of God's people in their affliction, eſpecially thoſe they meet with in their declining years; for this pſalm, above any other, is fitted for the uſe of the old diſciples of Jeſus Chriſt. (1.) He begins the pſalm with believing prayers; with prayers that God would deliver him, and 'ſave him,' verſ. 2. 4.; and not 'caſt him off,' verſ. 9.; or be 'far from him,' verſ. 12.; and that his enemies might be put to ſhame, verſ. 13. He pleads his confidence in God, verſ. 1. 3. 5. 7.; the experience he had had of help from God, verſ. 6.; and the malice of his enemies againſt him, verſ. 10. 11. (2.) He concludes the pſalm with believing praiſes, verſ. 14. *&c.* Never was his hope more eſtabliſhed, verſ. 16. 18. 20. 21. Never were his joys and thankſgivings more enlarged, verſ. 15. 19. 22. 23. 24. He is in an ecſtaſy of joyful praiſe, and in the ſinging of it we ſhould have our faith in God encouraged, and our hearts raiſed in bleſſing his holy name.

O Lord,

O Lord, my hope and confidence
is plac'd in thee alone:
Then let thy ſervant never be
put to confuſion.
2 And let me in thy righteouſneſs,
from thee deliv'rance have;
Cauſe me eſcape, incline thine ear
unto me, and me ſave.
3 Be thou my dwelling rock, to which
I ever may reſort:
Thou gav'ſt commandment me to ſave,
for thou'rt my rock and fort.
4 Free me, my God, from wicked hands,
hands cruel and unjuſt.
5 For thou, O Lord God, art my hope,
and from my youth, my truſt.
6 Thou from the womb didſt hold me
thou art the ſame that me (up:
Out of my mother's bowels took,
I ever will praiſe thee.
7 To many I a wonder am;
but thou'rt my refuge ſtrong.
8 Fill'd let my mouth be with thy praiſe
and honour, all day long.
9 O do not caſt me off, when as
old age doth overtake me;
And, when my ſtrength decayed is,
then do not thou forſake me.

10 For thoſe that are mine enemies,
against me ſpeak with hate:
And they together counſel take,
that for my ſoul lay wait.
11 They ſaid, God leaves him; him pur-
and take: none will him ſave. (ſue
12 Be thou not far from me, my God:
thy ſpeedy help I crave.
13 Confound, conſume them, that unto
my ſoul are enemies:
Cloth'd be they with reproach and ſhame
that do my hurt deviſe.
14 But I with expectation
will wait continually;
And yet with praiſes more and more
I will thee magnify.
15 Thy juſtice and ſalvation
my mouth abroad ſhall ſhow,
Ev'n all the day; for I thereof
the numbers do not know.
16 And I will conſtantly go on
in ſtrength of God the Lord:
And thine own righteouſneſs, ev'n thine
alone, I will record.
17 For, even from my youth, O God,
by thee I have been taught:
And hitherto I have declar'd
the wonders thou haſt wrought.

18 And

18 And now, Lord, leave me not when I
old and gray-headed grow:
Till to this age thy ſtrength and pow'r
to all to come I ſhow.
19 And thy moſt perfect righteouſneſs,
O Lord, is very high,
Who haſt ſo great things done: O God,
who is like unto thee?
20 Thou, Lord, who great adverſities,
and ſore to me didſt ſhow,
Shalt quicken, and bring me again
from depths of earth below.
21 My greatneſs, and my pow'r, thou wilt
increaſe, and far extend:
On ev'ry ſide, againſt all grief
thou wilt me comfort ſend.
22 Thee, ev'n thy truth I'll alſo praiſe,
my God, with pſaltery:
Thou holy One of Iſrael,
with harp I'll ſing to thee.
23 My lips ſhall much rejoice in thee,
when I thy praiſes ſound:
My ſoul, which thou redeemed haſt,
in joy ſhall much abound.
24 My tongue thy juſtice ſhall proclaim,
continuing all day long:
For they confounded are, and ſham'd,
that ſeek to do me wrong.

PSALM

The foregoing psalm was penned by David when he was old, and, it should seem, so was this too; for Solomon was now standing fair for the crown; that was his prayer for himself, this for his son and successor; and with these two, the prayers of David the son of Jesse are ended, as we find in the close of this psalm. If we have but God's presence with us while we live, and good hopes concerning those that shall come after us, that they shall be praising God on earth, when we are praising him in heaven, it is enough. This is intitled. A psalm for Solomon: it is probable. David dictated it, or rather it was by the blessed Spirit dictated to him, when a little before he died, by divine direction he settled the succession, and gave orders to proclaim Solomon king, 1 Kings i. 30. But though Solomon's name is here made use of, Christ's kingdom is here prophesied of, under the type and figure of Solomon's. David knew what the divine oracle was, That 'of the fruit of his loins, according to 'the flesh, he would raise up Christ to sit on his throne,' Acts ii. 30. And to him he here bare witness, and with the prospect of the glories of his kingdom he comforted himself in his dying moments, when he foresaw that his house would not be so with God, not so great, not so good, as he wished. David in spirit, (1.) Begins with a short prayer for his successor, vers. 1. (2.) He passeth immediately into a long prediction of the glories of his reign, vers. 2.—17. And, (3.) He concludes with praise to the God of Israel, vers. 18. 19. 20. In singing this psalm, we must have an eye to Christ, praising him as a King, and pleasing ourselves with our happiness as his subjects.

A psalm for Solomon.

O Lord, thy judgments give the king,
his son thy righteousness.
2 With right he shall thy people judge,
thy poor with uprightness.
3 The lofty mountains shall bring forth
unto the people peace;
Likewise the little hills the same
shall do by righteousness.
4 The people's poor ones he shall judge,
the needy's children save:

And

And thoſe ſhall he in pieces break,
who them oppreſſed have.
5 They ſhall thee fear, while ſun and (moon
do laſt, through ages all.
6 Like rain on mown graſs he ſhall drop,
or ſhow'rs on earth that fall.
7 The juſt ſhall flouriſh in his days,
and proſper in his reign:
He ſhall, while doth the moon endure,
abundant peace maintain.
8 His large and great dominion ſhall
from ſea to ſea extend:
It from the river ſhall reach forth
unto earth's utmoſt end.
9 They in the wilderneſs that dwell,
bow down before him muſt:
And they, that are his enemies,
ſhall lick the very duſt.
10 The kings of Tarſhiſh, and the iſles
to him ſhall preſents bring;
And unto him ſhall offer gifts
Sheba's and Seba's king.
11 Yea all the mighty kings on earth
before him down ſhall fall;
And all the nations of the world
do ſervice to him ſhall.
12 For he the needy ſhall preſerve,
when he to him doth call;

The

The poor alſo, and him that hath
no help of man at all.
13 The poor man and the indigent,
in mercy he ſhall ſpare;
He ſhall preſerve alive the ſouls
of thoſe that needy are.
14 Both from deceit and violence,
their ſoul he ſhall ſet free;
And in his ſight right precious
and dear their blood ſhall be.
15 Yea, he ſhall live, and giv'n to him
ſhall be of Sheba's gold;
For him ſtill ſhall they pray, and he
ſhall daily be extoll'd.
16 Of corn an handful in the earth
on tops of mountains high, (trees
With proſp'rous fruit ſhall ſhake, like
on Lebanon that be.
The city ſhall be flouriſhing,
her citizens abound
In number ſhall, like to the graſs
that grows upon the ground.
17 His name for ever ſhall endure,
laſt like the ſun it ſhall:
Men ſhall be bleſs'd in him, and bleſs'd
all nations ſhall him call.
18 Now bleſſed be the Lord our God,
the God of Iſrael,

For

For he alone doth wondrous works,
in glory that excel.
19 And bleſſed be his glorious name
to all eternity;
The whole earth let his glory fill:
Amen, ſo let it be.

20. The prayers of David the ſon of Jeſſe are ended.

PSALM LXXIII.

This pſalm, and the ten that next follow it, carry the name of Aſaph in the titles of them; if he was the penman of them, (as many think,) we rightly call them pſalms of Aſaph: if he was only the chief muſician, to whom they were delivered, our marginal reading is right, which calls them pſalms for Aſaph. It is probable he penned them; for we read of the words of David, and of Aſaph the ſeer, which were uſed in praiſing God in Hezekiah's time, 2 Chron. xxix. 30. Though the ſpirit of prophecy, by ſacred ſongs, deſcended chiefly on David, who is therefore ſtiled the ſweet pſalmiſt of Iſrael; yet God put ſome of that ſpirit upon thoſe about him. This is a pſalm of great uſe; it gives us an account of the conflict which the pſalmiſt had with a ſtrong temptation to envy the proſperity of wicked people. He begins his account with a ſacred principle which he held faſt, and by the help of which he kept his ground, and carried his point, verſ. 1.: and then tells us (1.) How he got into the temptation, verſ. 2.—14. (2.) How he got out of the temptation, and gained a victory over it, verſ. 15.—20. (3.) How he got by the temptation, and was the better for it, verſ. 21.—28. And if, in ſinging this pſalm, we fortify ourſelves againſt the like temptation, we do not uſe it in vain. The experiences of others ſhould be our inſtructions.

A pſalm of Aſaph.

YET God is good to Iſrael,
to each pure hearted one.
2 But as for me, my ſteps near ſlipt,
my feet were almoſt gone.
3 For I envious was, and grudg'd
the fooliſh folk to ſee,

When

When I perceiv'd the wicked ſort
enjoy proſperity.
4 For ſtill their ſtrength continueth firm,
their death of bands is free:
5 They are not toil'd as other men,
nor plagu'd as others be.
6 Therefore their pride, like to a chain,
them compaſſeth about;
And, as a garment, violence
doth cover them throughout.
7 Their eyes ſtand out with fat, they have
more than their hearts could wiſh.
8 They are corrupt, their talk of wrong
both lewd and lofty is.
9 They ſet their mouth againſt the hea-
in their blaſphemous talk; (v'ns
And their reproaching tongue through-
the earth at large doth walk. (out
10 His people oftentimes for this
look back, and turn about;
Sith waters of ſo full a cup
to theſe are poured out.
11 And thus they ſay, How can it be
that God theſe things doth know?
Or, can there in the higheſt be,
knowledge of things below?
12 Behold, theſe are the wicked ones,
yet proſper at their will

In

In wordly things, they do increaſe
in wealth and riches ſtill.
13 I verily have done in vain
my heart to purify:
To no effect in innocence
waſhed my hands have I.
14 For daily, and all day throughout,
great plagues I ſuffer'd have;
Yea, ev'ry morning I of new
did chaſtiſement receive.
15 If in this manner fooliſhly
to ſpeak I would intend,
Thy children's generation,
behold, I ſhould offend.
16 When I this thought to know, it was
too hard a thing for me:
17 Till to God's ſanctuary I went,
then I their end did ſee.
18 Aſſuredly thou didſt them ſet
a ſlipp'ry place upon:
Them ſuddenly thou caſtedſt down
into deſtruction.
19 How in a moment ſuddenly
to ruin brought are they!
With fearful terrors utterly
they are conſum'd away.
20 Ev'n like unto a dream, when one
from ſleeping doth ariſe;

So

So thou, O Lord, when thou awak'ſt,
their image ſhalt deſpiſe.
21 Thus grieved was my heart in me,
and me my reins oppreſt:
22 So rude was I, and ignorant,
and in thy ſight a beaſt.
23 Nevertheleſs continually,
O Lord, I am with thee:
Thou doſt me hold by my right hand,
and ſtill upholdeſt me.
24 Thou, with thy counſel, while I live,
wilt me conduct and guide;
And to thy glory afterward
receive me to abide.
25 Whom have I in the heav'ns high,
but thee, O Lord, alone?
And in the earth, whom I deſire
beſides thee, there is none.
26 My fleſh and heart doth faint and fail,
but God doth fail me never:
For of my heart God is the ſtrength,
and portion for ever.
27 For lo, they that are far from thee,
for ever periſh ſhall:
Them that a whoring from thee go,
thou haſt deſtroyed all.
28 But ſurely it is good for me,
that I draw near to God,

In

In God I truſt, that all thy works
I may declare abroad.

PSALM LXXIV.

This pſalm doth ſo particularly deſcribe the deſtruction of Jeruſalem and the temple, by Nebuchadnezzar and the army of the Chaldeans, and can ſo hardly be applied to any other event we meet with in the Jewiſh hiſtory, that interpreters incline to think, either it was penned by David, or Aſaph in David's time, with a prophetical reference to that ſad event; which yet is not ſo probable; or, that it was penned by another Aſaph, that lived at the time of the captivity, or by Jeremiah, (for it is of a peace with his lamentations,) or ſome other prophet, and after the return out of captivity, was delivered to the ſons of Aſaph, who were called by his name, for the publick ſervice of the church: and that was the moſt eminent family of the ſingers in Ezra's time. See Ezra ii. 41. & iii. 10. Neh. xi. 17. 22. & xii. 35. 46. The deplorable caſe of the people of God at that time is here ſpread before the Lord, and left with him, The prophet, in the name of the church, (1) Puts in complaining pleas of the miſeries they ſuffered, for the quickening of their deſires in prayer, verſ. 1.—11. (2.) He puts in comfortable pleas for the encouraging of their faith in prayer, verſ. 12.—17. (3.) He concludes with divers petitions to God for deliverances, verſ. 18.—23. In ſinging it, we muſt be affected with the former deſolations of the church, for we are members of the ſame body, and may apply it to any preſent diſtreſſes or deſolations of any part of the chriſtian church.

Maſchil of Aſaph.

O God, why haſt thou caſt us off?
is it for evermore?
Againſt thy paſture-ſheep why doth
thine anger ſmoke ſo ſore?
2 O call to thy rememberance
thy congregation,
Which thou haſt purchaſed of old;
ſtill think the ſame upon:

The

The rod of thine inheritance,
which thou redeemed haſt;
This Sion hill, wherein thou hadſt
thy dwelling in times paſt.
3 To theſe long deſolations
thy feet lift, do not tarry:
For all the ills thy foes have done
within thy ſanctuary.
4 Amidſt thy congregations
thine enemies do rore:
Their enſigns they ſet up, for ſigns
of triumph, thee before.
5 A man was famous, and was had
in eſtimation,
According as he lifted up
his axe thick trees upon.
6 But all at once with axes now,
and hammers they go to,
And down the carved work thereof
they break and quite undo.
7 They fired have thy ſanctuary,
and have defil'd the ſame,
By caſting down unto the ground
the place where dwelt thy name.
8 Thus ſaid they in their hearts, Let us
deſtroy them out of hand:
They burnt up all the ſynagogues
of God within the land.

9 Our

9 Our ſigns we do not now behold;
there is not us among
A prophet more, nor any one
that knows the time how long.
10 How long, Lord, ſhall the enemy
thus in reproach exclaim?
And ſhall the adverſary thus
always blaſpheme thy name? (might,
11 Thy hand, ev'n thy right hand of
why doſt thou thus draw back?
O from thy boſom pluck it out,
for our deliv'rance ſake.
12 For certainly God is my King,
ev'n from the times of old,
Working in midſt of all the earth
ſalvation manifold.
13 The ſea, by thy great power, to part
aſunder thou didſt make:
And thou the dragons heads, O Lord,
within the waters brake.
14 The leviathan's heads thou brak'ſt
in pieces, and didſt give
Him to be meat unto the folk
in wilderneſs that live.
15 Thou clav'ſt the fountain and the flood
which did with ſtreams abound:
Thou dry'dſt the mighty waters up,
unto the very ground.

16 Thine

16 Thine only is the day, O Lord,
thine alſo is the night:
And thou alone prepared haſt
the ſun and ſhining light.
17 By thee the borders of the earth
were ſettled ev'ry where:
The ſummer and the winter both
by thee created were.
18 That th' enemy reproached hath,
O keep it in record;
And that the fooliſh people have
blaſphem'd thy name, O Lord.
19 Unto the multitude do not
thy turtle's ſoul deliver:
The congregation of thy poor
do not forget for ever.
20 Unto thy cov'nant have reſpect:
for earth's dark places be
Full of the habitations
of horrid cruelty.
21 O let not thoſe that be oppreſs'd,
return again with ſhame:
Let thoſe that poor and needy are,
give praiſe unto thy name.
22 Do thou, O God, ariſe, and plead
the cauſe that is thine own:
Remember how thou art reproach'd
ſtill by the fooliſh one.

23 Do

23 Do not forget the voice of thoſe
that are thine enemies:
Of thoſe the tumult ever grows,
that do againſt thee riſe.

PSALM LXXV.

Though this pſalm is attributed to Aſaph in the title, yet it doth ſo exactly agree with David's circumſtances at his coming to the crown after the death of Saul, that moſt interpreters apply it to that juncture, and ſuppoſe that either Aſaph penned it in the perſon of David, as his poet-laureat; probably, the ſubſtance of the pſalm was ſome ſpeech which David made to a convention of the ſtates, at his acceſſion to the government, and that Aſaph turned it into verſe, and publiſhed it in a poem, for the better ſpreading of it among the people; or that David penned it, and delivered it to Aſaph as precentor of the temple. In this pſalm, (1.) David returns God thanks for bringing him to the throne, verſ. 1. 9. (2.) He promiſeth to lay out himſelf for the publick good, in the uſe of the power God had given him, verſ. 2. 3. 10. (3.) He checks the inſolence of thoſe that oppoſed his coming to the throne, verſ. 4. 5. (4.) He fetcheth a reaſon for all this from God's ſovereign dominion in the affairs of the children of men, verſ. 6. 7. 8. In ſinging this pſalm, we muſt give to God the glory of all the revolutions of ſtates and kingdoms, believing that they are all according to his counſel, and he will make them all to work for the good of his church.

To the chief muſician, Altaſchith, A pſalm *or* ſong of Aſaph.

TO thee, O God, do we give thanks,
we do give thanks to thee:
Becauſe thy wondrous works declare
thy great name near to be.
2 I purpoſe, when I ſhall receive,
the congregation,
That I ſhall judgment uprightly
render to ev'ry one.

3 Diſſolved is the land, with all
that in the ſame do dwell;
But I the pillars thereof do
bear up, and 'ſtabliſh well.
4 I to the fooliſh people ſaid,
Do not deal fooliſhly;
And unto thoſe that wicked are,
Lift not your horn on high.
5 Lift not your horn on high, nor ſpeak
6 with ſtubborn neck. But know,
That nor from eaſt, nor weſt, nor ſouth,
promotion doth flow.
7 But God is judge: he puts down one,
and ſets another up.
8 For in the hand of God moſt high
of red wine is a cup:
'Tis full of mixture; he pours forth,
and makes the wicked all
Wring out the bitter dregs thereof;
yea, and they drink them ſhall.
8 But I for ever will declare,
I Jacob's God will praiſe.
10 All horns of lewd men I'll cut off;
but juſt mens horns will raiſe.

PSALM LXXVI.

This pſalm ſeems to have been penned upon occaſion of ſome great victory obtained by the church over ſome threatening enemy or other, and deſigned to grace the triumph. The LXX call it, A ſong upon the Aſſyrians; from whence many

many good interpreters conjecture, that it was penned when Sennacherib's army, then besieging Jerusalem, was entirely cut off by a destroying angel, in Hezekiah's time; and several passages in the psalm are very applicable to that work of wonder; but there was a religious triumph upon occasion of another victory in Jehoshaphat's time, which might as well be the subject of this psalm, 2 Chron. xx. 28. And it might be called a song of Asaph, because always sung by the sons of Asaph. Or it might be penned by Asaph that lived in David's time, upon occasion of the many triumphs with which God delighted to honour that reign. Upon occasion of this glorious victory, whatever it was, (1.) The psalmist congratulates the happiness of the church, in having God so nigh, vers. 1. 2. 3. (2.) He celebrates the glory of God's power, which this was an illustrious instance of, vers. 4. 5. 6. (3.) He infers from hence what reason all have to fear before him, vers. 7. 8. 9. And, (4.) What reason his people have to trust in him, and to pay their vows to him, vers. 10. 11. 12. It is a psalm proper for a thanksgiving day, upon the account of publick successes, and not improper at other times, because it is never out of season to glorify God for the great things he has done for his church formerly especially for the victories of the redeemer over the powers of darkness, which all those Old Testament victories were types of, at least, those that are celebrated in the psalms.

To the chief musician on Neginoth, A psalm or song of Asaph.

IN Judah's land God is well known,
his name's in Isr'el great:
2 In Salem is his tabernacle,
in Sion is his seat.
3 There arrows of the bow he brake,
the shield, the sword, the war.
4 More glorious thou than hills of prey,
more excellent art far. (spoil'd,
5 Those that were stout of heart, are
they slept their sleep outright;
And none of those their hands did find
that were the men of might.

6 When thy rebuke, O Jacob's God,
had forth againſt them paſt,
Their horſes and their chariots both
were in a dead ſleep caſt.
7 Thou, Lord, ev'n thou art he that
be fear'd, and who is he (ſhould
That may ſtand up before thy ſight,
if once thou angry be?
8 From heav'n thou judgment caus'd be
the earth was ſtill with fear, (heard,
9 When God to judgment roſe, to ſave
all meek on earth that were.
10 Surely the very wrath of man
unto thy praiſe redounds:
Thou to the remnant of his wrath
wilt ſet reſtraining bounds.
11 Vow to the Lord your God, and pay,
all ye that near him be;
Bring gifts and preſents unto him,
for to be fear'd is he.
12 By him the ſp'rits ſhall be cut off
of thoſe that princes are:
Unto the kings that are on earth,
he fearful doth appear.

PSALM LXXVII.

This pſalm, according to the method of many other pſalms, begins with ſorrowful complaints, but ends with comfortable encouragements. The complaints ſeem to be of perſonal grievances, but the encouragements relate to the publick

lick concerns of the church, ſo that it is not certain, whether it was penned upon a perſonal or a publick account: if they were private troubles that he were groaning under, it teacheth us, that what God has wrought for his church in general, may be improved for the comfort of particular believers; if it was ſome publick calamity that he is here lamenting, his ſpeaking of it ſo feelingly, as if it had been ſome particular trouble of his own, ſhews how much we ſhould lay to heart the intereſts of the church of God, and make them our own. One of the rabbins ſaith, this pſalm is ſpoken in the dialect of the captives; and therefore ſome think it was penned in the captivity in Babylon. (1.) The pſalmiſt complains here of the deep impreſſions which his troubles made upon his ſpirits, and the temptation he was in to deſpair of relief, verſ. 1.—10. (2.) He encourageth himſelf to hope that it would be well at laſt, by the remembrance of God's former appearances for the help of his people, of which he gives ſeveral inſtances, verſ. 11. to 20. In ſinging this pſalm, we muſt take ſhame to ourſelves for all our ſinful diſtruſts of God, and of his providence and promiſe, and give to him the glory of his power and goodneſs, by a thankful commemoration of what he has done for us formerly, and a cheerful dependence on him for the future.

To the chief muſician, to Jeduthun, A pſalm of Aſaph.

UNTO the Lord I with my voice,
I unto God did cry
Ev'n with my voice, and unto me
his ear he did apply.
2 I in my trouble ſought the Lord;
my ſore by night did run,
And ceaſed not: my grieved ſoul
did conſolation ſhun.
3 I to remembrance God did call,
yet trouble did remain;
And overwhelm'd my ſpirit was,
whilſt I did ſore complain.

4 Mine

4 Mine eyes, debarr'd from reſt and ſleep,
thou makeſt ſtill to wake:
My trouble is ſo great, that I
unable am to ſpeak.
5 The days of old to mind I call'd,
and oft did think upon
The times and ages that are paſt
full many years agone.
6 By night my ſong I call to mind,
and commune with my heart,
My ſp'rit did carefully inquire
how I might eaſe my ſmart.
7 For ever will the Lord caſt off,
and gracious be no more?
8 For ever is his mercy gone?
fails his word evermore?
9 Is't true, that to be gracious
the Lord forgotten hath?
And that his tender mercies he
hath ſhut up in his wrath?
10 Then did I ſay, That ſurely this
is mine infirmity:
I'll mind the years of the right hand
of him that is moſt high.
11 Yea, I remember will the works
performed by the Lord:
The wonders done of old by thee,
I ſurely will record.

12 I alſo

12 I alſo will of all thy works
my meditation make,
And of thy doings to diſcourſe
great pleaſure I will take.
13 O God, thy way moſt holy is
within thy ſanctuary:
And what God is ſo great in pow'r,
as is our God moſt high?
14 Thou art the God that wonders doſt
by thy right hand moſt ſtrong;
Thy mighty pow'r thou haſt declar'd
the nations among.
15 To thine own people with thine arm
thou didſt redemption bring;
To Jacob's ſons, and to the tribes
of Joſeph that do ſpring.
16 The waters, Lord, perceived thee,
the waters ſaw thee well;
And they for fear aſide did flee;
the depths on trembling fell.
17 The clouds in water forth were pour'd,
ſound loudly did the ſky;
And ſwiftly through the world abroad
thine arrows fierce did fly.
18 Thy thunder's voice alongſt the hea-
a mighty noiſe did make: (v'n
By lightnings lightned was the world,
th' earth tremble did and ſhake.

19 Thy

19 Thy way is in the ſea, and in
the waters great thy path;
Yet are thy footſteps hid, O Lord,
none knowledge thereof hath.
20 Thy people thou didſt ſafely lead
like to a flock of ſheep,
By Moſes' hand, and Aaron's, thou
didſt them conduct and keep.

PSALM LXXVIII.

This pſalm is hiſtorical; it is a narrative of the great mercies God had beſtowed upon Iſrael; the great ſins wherewith they had provoked him, and the many tokens of his diſpleaſure they had been under for their ſins. The pſalmiſt began, in the foregoing pſalm, to relate God's wonders of old, for his own encouragement in a difficult time there he broke off obruptly, but here reſumes the ſubject, for the edification of the church, and enlargeth much upon it, ſhewing not only how good God had been to them, which was an earneſt of further finiſhing mercy; but how baſely they had carried themſelves to God, which juſtified him in correcting them as he did at this time, and forbade all complaints. Here is, (1.) The preface to this church-hiſtory, commanding the attention of the preſent age to it, and recommending it to the ſtudy of the generations to come, verſ. 1.—8. (2.) The hiſtory itſelf from Moſes to David; it is put into a pſalm or ſong, that it might be the better remembered, and tranſmitted to poſterity; and that the ſinging of it might affect them, with the things here related, more than they would be with a bare narrative of them. The general ſcope of this pſalm we have, verſ. 9. 10. 11.; where notice is taken of the preſent rebukes they were under, verſ. 9.; the ſin which brought them under thoſe rebukes, verſ. 10.; and the mercies of God to them formerly, which aggravated that ſin, verſ. 11. As to the particulars, we are here told, 1. What wonderful works God had wrought for them, in bringing them out of Egypt, verſ. 12. 16.; providing for them in the wilderneſs, verſ. 23.—29; plaguing and ruining their enemies, verſ. 43. to 53.; and at length putting them in poſſeſſion of the land of promiſe, verſ. 54. 55. 2. How ungrateful they were to God for his favours to them, and how many and great provocations they were

were guilty of. How they murmured against God, and distrusted him, verſ. 17.—20.; and did but counterfeit repentance and ſubmiſſion when he puniſhed them, verſ. 34.—37.; thus grieving and tempting him, verſ. 40. 41. 42.; how they affronted God with their idolatries after they came to to Canaan, verſ. 56. 57. 58. 3. How God had juſtly puniſhed them for their ſins, verſ. 21. 22. in the wilderneſs, making their ſin their puniſhment, verſ. 29. to 33.; and now of late when the ark was taken by the Philiſtines, verſ. 59.—64. 4. How graciouſly God had ſpared them, and returned in mercy to them, notwithſtanding their provocations. He had forgiven them formerly, verſ. 38. 39; And now of late had removed the judgments they had brought upon themſelves, and brought them under a happy eſtabliſhment both in church and ſtate, verſ. 65. to 72. As the general ſcope of this pſalm may be of uſe to us in the ſinging of it, to put us upon recollecting what God has done for us, and for his church formerly, and what we have done againſt him; ſo the particulars alſo may be of uſe to us for warning againſt thoſe ſins of unbelief and ingratitude, which Iſrael of old was notoriouſly guilty of, and the record of which was preſerved for our learning 'theſe things happened unto them for enſamples,'. 1 Cor. x. 11. Heb. iv. 11.

Maſchil of Aſaph.

ATTEND, my people, to my law,
thereto give thou an ear:
The words that from my mouth proceed,
attentively do hear.
2 My mouth ſhall ſpeak a parable,
and ſayings dark of old:
3 The ſame which we have heard and (known,
and us our fathers told.
4 We alſo will them not conceal
from their poſterity:
Them to the generation
to come declare will we:

The

The praiſes of the Lord our God,
and his almighty ſtrength,
The wondrous works that he hath done,
we will ſhew forth at length.
5 His teſtimony and his law
in Iſr'el he did place,
And charg'd our fathers it to ſhow
to their ſucceeding race.
6 That ſo the race which was to come,
might well them learn and know;
And ſons unborn, who ſhould ariſe,
might to their ſons them ſhow.
7 That they might ſet their hope in God,
and ſuffer not to fall
His mighty works out of their mind,
but keep his precepts all:
8 And might not, like their fathers, be
a ſtiff rebellious race,
A race not right in heart; with God
whoſe ſp'rit not ſtedfaſt was.
9 The ſons of Ephraim, who nor bows,
nor other arms did lack,
When as the day of battle was,
they faintly turned back.
10 They brake God's cov'nant, and re-
in his commands to go. (fus'd
11 His works and wonders they forgot,
which he to them did ſhow.

12 Things

12 Things marvellous he brought to
their fathers them beheld (paſs;
Within the land of Egypt done,
yea, ev'n in Zoan's field.
13 By him divided was the ſea,
he caus'd them through to paſs;
And made the waters ſo to ſtand
as like an heap it was.
14 With cloud by day, with light of fire
all night he did them guide.
15 In deſert rocks he clave, and drink
as from great depths ſupply'd.
16 He from the rock brought ſtreams, like
made waters to run down. (floods
17 Yet ſinning more, in deſert they
provok'd the higheſt One.
18 For in their heart they tempted God,
and, ſpeaking with miſtruſt,
They greedily did meat require
to ſatisfy their luſt.
19 Againſt the Lord himſelf they ſpake,
and murmuring ſaid thus,
A table in the wilderneſs
can God prepare for us?
20 Behold, he ſmote the rock, and thence
came ſtreams and waters great;
But can he give his people bread?
and ſend them fleſh to eat?

21 The

21 The Lord did hear, and waxed wroth,
ſo kindled was a flame
'Gainſt Jacob, and 'gainſt Iſrael
up indignation came.
22 For they believ'd not God, nor truſt
in his ſalvation had:
23 Though clouds above he did com-
(mand,
and heav'ns doors open made;
24 And manna rain'd on them, and gave
them corn of heav'n to eat.
25 Man angels food did eat, to them
he to the full ſent meat.
26 And in the heaven he did cauſe
an eaſtern wind to blow;
And by his power he let out
the ſouthern wind to go.
27 Then fleſh as thick as duſt he made
to rain down them among;
And feather'd fowls, like as the ſand
which ly'th the ſhore along.
28 At his command, amidſt their camp
theſe ſhow'rs of fleſh down fell,
All round about the tabernacles,
and tents where they did dwell.
29 So they did eat abundantly,
and had of meat their fill;
For he did give to them what was
their own deſire and will.

30 They

30 They from their luſt had not eſtrang'd
their heart and their deſire;
But while the meat was in their mouths,
which they did ſo require,
31 God's wrath upon them came, and ſlew
the fatteſt of them all;
So that the choice of Iſrael,
o'erthrown by death, did fall.
32 Yet, notwithſtanding of all this,
they ſinned ſtill the more:
And, though he had great wonders (wrought
believ'd him not therefore.
33 Wherefore their days in vanity
he did conſume and waſte;
And by his wrath their wretched years
away in trouble paſt.
34 But when he ſlew them, then they did
to ſeek him ſhew deſire:
Yea, they return'd, and after God
right early did inquire.
35 And that the Lord had been their rock
they did remember then;
Ev'n that the high almighty God
had their redeemer been. (him
36 Yet with their mouth they flatter'd
and ſpake but feignedly;
And they unto the God of truth
with their falſe tongues did lie.

37 For

37 For though their words were good,
with him was not ſincere: (their heart
Unſtedfaſt and perfidious
they in his cov'nant were.
38 But full of pity, he forgave
their ſin, them did not ſlay:
Nor ſtirr'd up all his wrath, but oft
his anger turn'd away.
39 For that they were but fading fleſh
to mind he did recal,
A wind that paſſeth ſoon away,
and not returns at all.
40 How often did they him provoke
within the wilderneſs;
And in the deſert did him grieve
with their rebellioufneſs?
41 Yea, turning back, they tempted God,
and limits ſet upon
Him, who in midſt of Iſr'el is
the only holy One.
42 They did not call to mind his pow'r,
nor yet the day when he
Deliver'd them out of the hand
of their fierce enemy.
43 Nor how great ſigns in Egypt land
he openly had wrought,
What miracles in Zoan's field
his hand to paſs had brought.

44 How

44 How lakes and rivers ev'ry where
he turned into blood;
So that no man nor beaſt could drink
of ſtanding lake or flood.
45 He brought among them ſwarms of
which did them ſore annoy; (flies,
And divers kinds of filthy frogs
he ſent them to deſtroy.
46 He to the caterpiller gave
the fruits of all their ſoil;
Their labours he deliver'd up
unto the locuſts ſpoil.
47 Their vines with hail, their ſycamores
he with the froſt did blaſt.
48 Their beaſts to hail he gave, their
hot thunder-bolts did waſte. (flocks
49 Fierce burning wrath he on them caſt,
and indignation ſtrong,
And troubles ſore, by ſending forth
ill angels them among.
50 He to his wrath made way, their ſoul
from death he did not ſave;
But over to the peſtilence
the lives of them he gave.
51 In Egypt land the firſt-born all
he ſmote down ev'ry where;
Amongſt the tents of Ham, ev'n thoſe
chief of their ſtrength that were.

52 But

52 But his own people like to ſheep
thence to go forth he made;
And he amidſt the wilderneſs
them as a flock did lead.
53 And he them ſafely on did lead,
ſo that they did not fear:
Whereas their en'mies by the ſea
quite overwhelmed were.
54 To borders of his ſanctuary
the Lord his people led,
Ev'n to the mount, which his right hand
for them had purchaſed.
55 The nations of Canaan
by his almighty hand
Before their face he did expel
out of their native land,
Which for inheritance to them
by line he did divide,
And made the tribes of Iſrael
within their tents abide.
56 Yet God moſt high they did provoke,
and tempted ever ſtill,
And to obſerve his teſtimonies
did not incline their will.
57 But like their fathers turned back,
and dealt unfaithfully:
Aſide they turned, like a bow
that ſhoots deceitfully.

58 For

58 For they to anger did provoke
him with their places high;
And with their graven images
mov'd him to jealouſy.
59 When God heard this, he waxed wroth
and much loth'd Iſr'el then:
60 So Shiloh's tent he left, the tent
which he had plac'd with men:
61 And he his ſtrength delivered
into captivity,
He left his glory in the hand
of his proud enemy.
62 His people alſo he gave o'er
unto the ſword's fierce rage:
So ſore his wrath inflamed was
againſt his heritage.
63 The fire conſum'd their choice young (men:
their maids no marriage had.
64 And when their prieſts fell by the (ſword,
their wives no mourning made.
65 But then the Lord aroſe, as one
that doth from ſleep awake;
And like a giant that by wine
refreſh'd, a ſhout doth make.
66 Upon his en'mies hinder parts
he made his ſtroke to fall;
And ſo upon them he did put
a ſhame perpetual.

67 Moreover, he the tabernacle
of Joſeph did refuſe:
The mighty tribe of Ephraim
he would in no wiſe chuſe.
68 But he did chuſe Jehudah's tribe
to be the reſt above;
And of mount Sion he made choice,
which he ſo much did love.
69 And he his ſanctuary built,
like to a palace high,
Like to the earth, which he did found
to perpetuity.
70 Of David, that his ſervant was,
he alſo choice did make;
And even from the folds of ſheep
was pleaſed him to take.
71 From waiting on the ewes with young
he brought him forth to feed
Iſrael his inheritance,
his people Jacob's ſeed.
72 So after the integrity
he of his heart them fed;
And by the good ſkill of his hands
them wiſely governed.

PSALM LXXIX.

This pſalm, if penned with any particular event in view, is with moſt probability made to refer the deſtruction of Jeruſalem and the temple, and the woful havock made of the Jewiſh nation by the Chaldeans under Nebuchadnezzar. It is

is set to the same tune, as I may say, with the lamentations of Jeremiah, and that weeping prophet borrows two verses out of it, (vers. 6. 7.) and makes use of them in his prayer, Jer. x. 25. Some think it was penned long before by the spirit of prophesy, prepared for the use of the church, in that cloudy and dark day: others, that it was penned then by the spirit of prayer, either by a prophet named Asaph, or some other prophet for the sons of Asaph. Whatever the particular occasion was, we have here, (1.) A representation of the very deplorable condition that the people of God were in at this time, vers. 1.—5. (2.) A petition to God for succour and relief; that their enemies might be reckoned with, vers. 6. 7. 10. 12.; that their sins might be pardoned, vers. 8. 9.: and that they might be delivered, vers. 11. (3.) A plea taken from the readiness of his people to praise him, vers. 13. In times of the church's peace and prosperity, this psalm may, in the singing of it, give us occasion to bless God, that we are not thus trampled on and insulted; but it is especially seasonable in a day of treading down and perplexity, for the exciting of our desires towards God, and the encouragement of our faith in him as the church's patron.

A psalm of Asaph.

O God, the heathen enter'd have
thine heritage, by them
Defiled is thy house: on heaps
they laid Jerusalem.
2 The bodies of thy servants they
have cast forth to be meat
To rav'nous fowls, thy dear saints flesh
they gave to beasts to eat.
3 Their blood about Jerusalem
like water they have shed:
And there was none to bury them,
when they were slain and dead.
4 Unto our neighbours a reproach
most base become are we:

A ſcorn and laughing-ſtock to them
that round about us be.
5 How long, Lord, ſhall thine anger laſt?
wilt thou ſtill keep the ſame?
And ſhall thy fervent jealouſy
burn like unto a flame?
6 On heathens pour thy fury forth,
that have thee never known,
And on thoſe kingdoms which thy name
have never call'd upon.
7 For theſe are they who Jacob have
devoured cruelly,
And they his habitation
have cauſed waſte to lie.
8 Againſt us mind not former ſins:
thy tender mercies ſhow,
Let them prevent us ſpeedily:
for we're brought very low.
9 For thy name's glory, help us, Lord,
who haſt our Saviour been:
Deliver us, for thy name's ſake
O purge away our ſin.
10 Why ſay the heathen, Where's their (God?
let him to them be known,
When thoſe who ſhed thy ſervants blood
are in our ſight o'erthrown.
11 O let the pris'ners ſighs aſcend
before thy ſight on high:

Preſerve

Preſerve thoſe in thy mighty pow'r,
that are deſign'd to die.
12 And to our neighbour's boſom cauſe
it ſev'nfold render'd be,
Ev'n the reproach wherewith they have,
O Lord, reproached thee.
13 So we thy folk, and paſture-ſheep,
ſhall give thee thanks always:
And unto generations all
we will ſhew forth thy praiſe.

PSALM LXXX.

This pſalm is much to the ſame purpoſe with the next foregoing; ſome think it was penned upon occaſion of the deſolation and captivity of the ten tribes, as the foregoing pſalm of the two. But many were the diſtreſſes of the Iſrael of God, many perhaps which are not recorded in the ſacred hiſtory, ſome whereof might give occaſion for the drawing up this pſalm, which is proper to be ſung in the day of Jacob's trouble; and if, in ſinging of it, we expreſs a true love to the church, and a hearty concern for its intereſt, with a firm confidence in God's power to help it out of its greateſt diſtreſſes, we make melody with our hearts to the Lord. The pſalmiſt here, (1.) Begs for the tokens of God's preſence with them, and favour to them, verſ. 1. 2. 3. (2.) He complains of the preſent rebukes they were under, verſ. 4.—7. (3.) He illuſtrates the preſent deſolations of the church, by the compariſon of a vine and a vineyard which had flouriſhed, but was now deſtroyed, verſ. 8.—16. (4.) He concludes with prayer to God for the preparing of mercy, verſ. 17. 18. 19. This, as many pſalms before and after, relate to the publick intereſts of God's Iſrael, which ought to lie nearer to our hearts, than any ſecular intereſt of our own.

To the chief muſician, upon Shoſhannim Eduth, A pſalm of Aſaph.

HEAR, Iſr'els ſhepherd, like a flock
thou that doſt Joſeph guide;
Shine

Shine forth, O thou that doſt between
the cherubims abide.
2 In Ephraim's and Benjamin's,
and in Manaſſeh's ſight,
O come for our ſalvation,
ſtir up thy ſtrength and might.
3 Turn us again, O Lord our God,
and upon us vouchſafe
To make thy countenance to ſhine,
and ſo we ſhall be ſafe.
4 O Lord of hoſts, almighty God,
how long ſhall kindled be
Thy wrath againſt the prayer made
by thine own folk to thee?
5 Thou tears of ſorrow giv'ſt to them,
inſtead of bread, to eat:
Yea, tears inſtead of drink thou giv'ſt
to them in meaſure great.
6 Thou makeſt us a ſtrife unto
our neighbours round about:
Our enemies among themſelves
at us do laugh and flout.
7 Turn us again, O God of hoſts,
and upon us vouchſafe
To make thy countenance to ſhine,
and ſo we ſhall be ſafe.
8 A vine from Egypt brought thou haſt,
by thine out-ſtretched hand:

And

And thou the heathen out didſt caſt,
to plant it in their land.
9 Before it thou a room didſt make,
where it might grow and ſtand;
Thou cauſedſt it deep root to take,
and it did fill the land,
10 The mountains vail'd were with its (ſhade,
as with a covering;
Like goodly cedars were the boughs
which out from it did ſpring.
11 Upon the one hand, to the ſea
her boughs ſhe did out ſend;
On th' other ſide, unto the flood
her branches did extend.
12 Why haſt thou then thus broken down
and ta'en her hedge away,
So that all paſſengers do pluck,
and make of her a prey?
13 The boar who from the foreſt comes,
doth waſte it at his pleaſure;
The wild beaſt of the field alſo
devours it out of meaſure.
14 O God of hoſts, we thee beſeech,
return now unto thine:
Look down from heav'n in love, behold
and viſit this thy vine;
15 This vineyard which thine own right (hand
hath planted us among,

And

And that ſame branch, which for thyſelf,
thou haſt made to be ſtrong.
16 Burnt up it is with flaming fire,
it alſo is cut down:
They utterly are periſhed
when as thy face doth frown.
17 O let thy hand be ſtill upon
the man of thy right hand,
The Son of man, whom for thyſelf
thou madeſt ſtrong to ſtand.
18 So henceforth we will not go back,
nor turn from thee at all:
O do thou quicken us, and we
upon thy name will call.
19 Turn us again, Lord God of hoſts,
and upon us vouchſafe
To make thy countenance to ſhine,
and ſo we ſhall be ſafe.

PSALM LXXXI.

This pſalm was penned, as is ſuppoſed, not upon occaſion of any particular providence, but for the ſolemnity of a particular ordinance, either that of the new moon in general, or that of the feaſt of trumpets, on the new moon of the 7th month, Lev. xxiii. 24. Numb. xxix. 1. When David by the ſpirit, introduced the ſinging of pſalms into the temple ſervice, this pſalm was intended for that day, to excite and aſſiſt the proper devotions of it. All the pſalms are profitable; but if one pſalm be more ſuitable than another to the day, and the obſervances of it, we ſhould chooſe that. The two great intentions of our religious aſſemblies, and which we ought to have in our eye, in our attendance on them, are anſwered in this pſalm, which are to give glory to God, and to receive inſtruction from God; to behold the beauty of the Lord, and to inquire in his temple: accordingly, by this

this pſalm, we are aſſiſted, on our ſolemn feaſt days, (1.) In praiſing God, for what he is to his people, verſ. 1. 2. 3.; and has done for them, verſ. 4.—7. (2.) In teaching and admoniſhing one another, concerning the obligations we lie under to God, verſ. 8. 9. 10.; the danger of revolting from him, verſ. 11. 12.; and the happineſs we ſhould have, if we would but keep cloſe to him, verſ. 13.--16. This though ſpeaking primarily of Iſrael of old, is written for our learning, and is therefore to be ſung with application.

To the chief muſician upon Gittith, *A pſalm* of Aſaph.

SING loud to God our ſtrength: with (joy
to Jacob's God do ſing.
2 Take up a pſalm, the pleaſant harp,
timbrel and pſalt'ry bring.
3 Blow trumpets at new-moon, what day
our feaſt appointed is.
4 For charge to Iſr'el and a law
of Jacob's God was this.
5 To Joſeph this a teſtimony
he made, when Egypt land,
He travell'd through, where ſpeech I (heard
I did not underſtand.
6 His ſhoulder I from burdens took,
his hands from pots did free.
7 Thou didſt in trouble on me call,
and I deliver'd thee;
In ſecret place of thundering
I did thee anſwer make;
And at the ſtreams of Meribah
of thee a proof did take,

8 O thou

8 O thou my people, give an ear,
I'll teſtify to thee:
To thee, O Iſr'el, if thou wilt
but hearken unto me.
9 In midſt of thee there ſhall not be
any ſtrange god at all:
Nor unto any god unknown
thou bowing down ſhalt fall.
10 I am the Lord thy God, which did
from Egypt land thee guide:
I'll fill thy mouth abundantly,
do thou it open wide.
11 But yet my people to my voice
would not attentive be;
And ev'n my choſen Iſrael
he would have none of me.
12 So to the luſt of their own hearts
I them delivered:
And then in counſels of their own
they vainly wandered.
13 O that my people had me heard,
Iſr'el my ways had choſe!
14 I had their en'mies ſoon ſubdu'd,
my hand turn'd on their foes.
15 The haters of the Lord, to him
ſubmiſſion ſhould have feign'd:
But as for them, their time ſhould have
for evermore remain'd.

16 He

16 He ſhould have alſo fed them with
the fineſt of the wheat:
Of honey from the rock, thy fill
I ſhould have made thee eat.

PSALM LXXXII.

This pſalm is calculated for the meridian of princes, courts, and courts of juſtice, not in Iſrael only, but in other nations, yet it was probably penned primarily for the uſe of the magiſtrates of Iſrael, the great Sanhedrim, and others their elders that were in places of power, and, perhaps, by David's direction. This pſalm is deſigned to make kings wiſe, and 'to inſtruct the judges of the earth,' as Pſal. ii. 10.; to tell them their duty, as 2 Sam. xxii. 3.; and tell them of their faults, as Pſal. lviii. 1. We have here, (1.) The dignity of magiſtracy, and its dependence upon God, verſ. 1. (2.) The duty of magiſtrates, verſ. 3. 4. (3.) The degeneracy of bad magiſtrates, and the miſchief they do, verſ. 2. 5. (4.) Their doom read, verſ. 6. 7. (5.) The deſire and prayer of all good people, that the kingdom of God may be ſet up more and more, verſ. 8. Though magiſtrates may moſt cloſely apply this pſalm to themſelves, yet we may any of us ſing it with underſtanding, when we give glory to God, in ſinging of it, as preſiding in all publick affairs, providing for the protection of injured innocency, and ready to puniſh the moſt powerful injuſtice, and which we comfort ourſelves with the belief of his preſent government, and with the hopes of his future judgment.

A pſalm of Aſaph.

IN gods aſſembly God doth ſtand:
he judgeth gods among.
2 How long, accepting perſons vile,
will ye give judgment wrong?
3 Defend the poor and fatherleſs:
to poor oppreſs'd do right.
4 The poor and needy ones ſet free:
rid them from ill mens might.

They

5 They know not, nor will underſtand;
in darkneſs they walk on:
All the foundations of the earth
out of their courſe are gone.
6 I ſaid that you are gods, and are
ſons of the Higheſt all:
7 But ye ſhall die like men, and as
one of the princes fall.
8 O God, do thou raiſe up thyſelf,
the earth to judgment call:
For thou, as thine inheritance,
ſhalt take the nations all.

PSALM LXXXIII.

This pſalm is the laſt of thoſe that go under the name of Aſaph: it is penned, as moſt of thoſe, upon a public account, with reference to the inſults of the chnrch's enemies, that ſought its ruin; ſome think it was penned upon occaſion of the threatning deſcent which was made upon the land of Judah in Jehoſhaphat's time, by the Moabites and Ammonites, thoſe children of Lot here ſpoken, of verſ. 8. who were at the head of the alliance and to whom all the other ſtates are here mentioned, were auxiliaries: we have the ſtory, 2 Chron. xx. 1. where it is ſaid, the children of Moab and Ammon and others beſides them, invaded the land. Others think, it was penned with reference to all the confederacies of the neighbour-nations againſt Iſrael, from firſt to laſt. The pſalmiſt here makes an appeal and application, (1.) To God's knowledge, by a remonſtrance of their deſigns and endeavours to deſtroy Iſrael, verſ. 1.—8. (2.) To God's juſtice and jealouſy, both for his church, and for his own honour, by an earneſt prayer for the defeat of their attempt, that the church might be preſerved, the enemies humbled and God glorified, verſ. 9—18. This, in the ſinging of it, we may apply to the enemies of the goſpel church, all Antichriſtian powers and factions, repreſenting to God their confederacies againſt Chriſt and his kingdom, and rejoicing in hopes that all their projects will be baffled, and the gates of hell ſhall not prevail againſt the church.

A ſong

A ſong *or* pſalm of Aſaph.

KEEP not, O God, we thee intreat,
O keep not ſilence now:
Do thou not hold thy peace, O God,
and ſtill no more be thou.
2 For lo, thine enemies a noiſe,
tumultuouſly have made:
And they that haters are of thee,
have lifted up the head.
3 Againſt thy choſen people they
do crafty counſel take,
And they againſt thy hidden ones
do conſultations make.
4 Come, let us cut them off, ſaid they,
from being a nation;
That of the name of Iſr'el may
no more be mention.
5 For with joint heart they plot; in league
againſt thee they combine.
6 The tents of Edom, Iſhma'lites,
Moab's, and Hagar's line.
7 Gebal, and Ammon, Amalek,
Philiſtines, thoſe of Tyre;
8 And Aſſur join'd with them: to help
Lot's children they conſpire.
9 Do to them, as to Midian,
Jabin at Kiſon ſtrand;

10 And

10 And Sis'ra, which at Endor fell,
as dung to fat the land.
11 Like Oreb, and like Zeeb make
their noble men to fall:
Like Zeba, and Zalmunna-like,
make thou ther princes all:
12 Who said, For our possession
let us God's houses take.
13 My God, them like a wheel, as chaff
before the wind, them make.
14 As fire consumes the wood, as flame
doth mountains set on fire;
15 Chase and affright them with the storm
and tempest of thine ire.
16 Their faces fill with shame, O Lord,
that they may seek thy name.
17 Let them confounded be, and vex'd,
and perish in their shame:
18 That men may know, that thou to
alone doth appertain (whom
The name JEHOVAH, dost most high
o'er all the earth remain.

PSALM LXXXIV.

Though David's name be not in the title of this psalm, yet we have reason to think he was the penman of it, because it breathes so much of his excellent spirit, and is so like to the sixty-third psalm, which was penned by him; it is supposed, that David penned this psalm, when he was forced by Absalom's rebellion to quit his city, which he lamented his absence from, not so much because it was the royal city, as because it was the holy city; witness this psalm, which, contains

contains the pious breathings of a gracious ſoul after God and communion with him. Though it be not intitled, yet it may fitly be looked upon as a pſalm or ſong for the Sabbath-day, the day of our ſolemn aſſemblies. The pſalmiſt here with great devotion expreſſeth his affection, (1.) To the ordinances of God; his value for them, verſ. 1.; deſire towards them, verſ. 2. 3. his conviction of the happineſs of thoſe that did enjoy them, verſ. 4. to 7.; and his placing his own happineſs ſo very much in the enjoyment of them, verſ. 10. (2.) To the God of the ordinances; his deſire towards him, verſ. 8. 9.: his faith in him, verſ. 11.; and his conviction of the happineſs of thoſe that put their confidence in him, verſ. 12. In ſinging this pſalm, we ſhould have the ſame devout affections working towards God that David had, and then the ſinging of it will be very pleaſant.

To the chief muſician upon Gittith, A pſalm for the ſons of Korah.

HOW lovely is thy dwelling-place,
O Lord of hoſts, to me!
The tabernacles of thy grace,
how pleaſant, Lord, they be!
2 My thirſty ſoul longs veh'mently,
yea, faints thy courts to ſee:
My very heart and fleſh cry out,
O living God, for thee.
3 Behold, the ſparrow findeth out
an houſe wherein to reſt;
The ſwallow alſo for herſelf
hath purchaſed a neſt,
Ev'n thine own altars, where ſhe ſafe
her young ones forth may bring;
O thou Almighty, Lord of hoſts,
who art my God and King.

4 Bleſs'd

4 Bleſs'd are they in thy houſe that dwell,
they ever give thee praiſe.
5 Bleſs'd is the man whoſe ſtrength thou (art,
in whoſe heart are thy ways.
6 Who paſſing thorough Bacca's vale,
therein do dig up wells;
Alſo the rain that falleth down
the pools with water fills.
7 So they from ſtrength unweary'd go
ſtill forward unto ſtrength,
Until in Zion they appear
before the Lord at length.
8 Lord God of hoſts, my prayer hear:
O Jacob's God, give ear.
9 See, God our ſhield, look on the face
of thine anointed dear.
10 For in thy courts one day excels
a thouſand: rather in
My God's houſe will I keep a door,
than dwell in tents of ſin.
11 For God the Lord's a ſun and ſhield:
he'll grace and glory give:
And will with-hold no good from them
that uprightly do live.
12 O thou that art the Lord of hoſts,
that man is truly bleſt,
Who by aſſured confidence
on thee alone doth reſt.

PSALM

Interpreters are generally of opinion, that this pſalm was penned after the return of the Jews out of their captivity in Babylon, when they ſtill remained under ſome tokens of God's diſpleaſure, which they here pray for the removal of. And nothing appears to the contrary, but that it, might be penned then, as well as Pſal. cxxxvii. They are the publick intereſts that lie near the pſalmiſt's heart, here, and the pſalm is penned for the great congregation. The church was here in a deluge, above were clouds, below were waves, every thing was dark and diſmal; the church is like Noah in the ark, between life and death, between hope, and fear; being ſo, (1.) Here is the dove ſent forth in prayer. The petitions are, againſt ſin and wrath, verſ. 4.; and for mercy and grace, verſ. 7.: the pleas are taken from former favours, verſ. 1. 2. 3.; and preſent diſtreſſes, verſ. 5. 6. (2.) Here is the dove returning with an olive branch of peace and good tidings; the pſalmiſt expects her return, verſ. 8.; and then recounts the favours to God's Iſrael, which by the ſpirit of propheſy he gave aſſurance of to others, and by the ſpirit of faith he took the aſſurance of to himſelf, verſ. 9.--13. In ſinging this pſalm, we may be aſſiſted in our prayers to God, both for his church in general, and for the land of our nativity in particular. The former part will be of uſe to direct our deſires; the latter to encourage our faith and hope in thoſe prayers.

To the chief muſician, A pſalm for the ſons of Korah.

O Lord, thou haſt been favourable
to thy beloved land:
Jacob's captivity thou haſt
recall'd with mighty hand.
2 Thou pardoned thy people haſt
all their iniquities,
Thou all their treſpaſſes and ſins
haſt cover'd from thine eyes.
3 Thou took'ſt off all thine ire, & turn'dſt
from thy wrath's furiouſneſs.
4 Turn us, God of our health, and cauſe
thy wrath 'gainſt us to ceaſe.

5 Shall thy diſpleaſure thus endure
against us without end?
Wilt thou to generations all
thine anger forth extend?
6 That in thee may thy people joy,
wilt thou not us revive?
7 Shew us thy mercy, Lord, to us
do thy ſalvation give.
8 I'll hear what God the Lord will ſpeak:
to his folk he'll ſpeak peace,
And to his ſaints: but let them not
return to fooliſhneſs.
9 To them that fear him, ſurely near
is his ſalvation;
That glory in our land may have
her habitation.
10 Truth met with mercy, righteouſneſs
and peace kiſs'd mutually. (ouſneſs
11 Truth ſprings from earth, and righte-
looks down from heaven high.
12 Yea, what is good the Lord ſhall give:
our land ſhall yield increaſe.
13 Juſtice, to ſet us in his ſteps,
ſhall go before his face.

PSALM LXXXVI.

This pſalm is entitled a prayer of David; probably it was not penned, upon any particular occaſion, but was a prayer he often uſed himſelf, and recommended to others for their uſe, eſpecially in a day of affliction. Many think that David

vid penned this prayer as a type of Christ, 'who, in the 'days of his flesh, offered up strong cries,' Heb. v. 7. David in this prayer, (according to the nature of that duty,) (1.) Gives glory to God, verf. 8. 9. 10. 12. 13. (2.) Seeks for grace and favour from God; that God would hear his prayers, verf. 1. 6. 7.; preferve and fave him, and be merciful to him, verf. 2. 3. 16.; that he would give him Joy, and grace, and ftrength, and put honour upon him, verf. 4. 11. 17.; he pleads God's goodnefs, verf. 5. 15.; and the malice of his enemies, verf. 14. In finging this, we muft, as David did, lift up our fouls to God with application.

A prayer of David.

O Lord, do thou bow down thine ear,
and hear me graciouſly:
Becauſe I ſore afflicted am,
and am in poverty.
2 Becauſe I'm holy, let my ſoul
by thee preſerved be:
O thou my God, thy ſervant ſave
that puts his truſt in thee.
3 Sith unto thee I daily cry,
be merciful to me.
4 Rejoice thy ſervant's ſoul: for, Lord,
I lift my ſoul to thee.
5 For thou art gracious, O Lord,
and ready to forgive;
And rich in mercy, all that call
upon thee, to relieve.
6 Hear, Lord, my pray'r: unto the voice
of my requeſt attend.
7 In troublous times I'll call on thee:
for thou wilt anſwer ſend.

8 Lord, there is none among the gods
that may with thee compare,
And like the works which thou haſt done
not any work is there. (come
9 All nations whom thou mad'ſt, ſhall
and worſhip rev'rently
Before thy face: and they, O Lord,
thy name ſhall glorify.
10 Becauſe thou art exceeding great,
and works by thee are done
Which are to be admir'd; and thou
art God thyſelf alone.
11 Teach me thy way, and in thy truth,
O Lord, then walk will I:
Unite my heart, that I thy name
may fear continually.
12 O Lord my God, with all my heart
to thee I will give praiſe:
And I the glory will aſcribe
unto thy name always.
13 Becauſe thy mercy toward me
in greatneſs doth excel;
And thou deliver'd haſt my ſoul
out from the loweſt hell.
14 O God, the proud againſt me riſe,
and violent men have met,
That for my ſoul have ſought; and thee
before them have not ſet.

15 But

15 But thou art full of pity, Lord,
a God most gracious:
Long-suffering, and in thy truth
and mercy plenteous.
16 O turn to me thy countenance,
and mercy on me have:
Thy servant strengthen, and the son
of thine own handmaid save.
17 Shew me a sign for good, that they
which do me hate, may see,
And be asham'd; because thou, Lord,
didst help and comfort me.

PSALM LXXXVII.

The foregoing psalm was very plain and easy, but in this, are things dark, and hard to be understood, It is an encomium of Sion, as a type and figure of the gospel-church, to which what is here spoken, is very applicable. Sion, for the temple's sake, is here preferred, (1.) Before the rest of the land of Canaan, as being crowned with special tokens of God's favour, vers. 1. 2. 3. (2.) Before any other place or country whatsoever, as being replenished with more eminent men, and with a greater plenty of divine blessings, vers. 4. 7. Some think it was penned to express the joy of God's people when Sion was in a flourishing state; others think it was penned to encourage their faith and hope, when Sion was in ruins, and was to be rebuilt after the captivity; though no man cared for her, Jer. xxx. 17. 'This is Zion whom no man seeketh after,' yet God had done great things for her, and spoken glorious things of her; which should all have their perfection and accomplishment in the gospel church; to that therefore we must have an eye in singing this psalm.

A psalm *or* song for the sons of Korah.

UPON the hills of holiness
he his foundation sets.

2 God,

2 God, more than Jacob's dwellings all,
delights in Zion's gates.
3 Things glorious are ſaid of thee,
thou city of the Lord.
4 Rahab and Babel, I, to thoſe
that know me, will record:
Behold ev'n Tyrus, and with it
the land of Paleſtine,
And likewiſe Ethiopia:
this man was born therein.
5 And it of Zion ſhall be ſaid,
This man, and that man there
Was born: and he that is moſt high
himſelf ſhall ſtabliſh her. (count
6 When God the people writes, he'll
that this man born was there.
7 There be that ſing, and play: and all
my well-ſprings in thee are.

PSALM LXXXVIII.

This pſalm is a lamentation; one of the moſt melancholy of all the pſalms, and it doth not conclude as uſually the melancholy pſalms do, with any of the leaſt intimation of comfort, or joy, but from firſt to laſt, it is mourning and wo. It is not upon a publick account that the pſalmiſt here complains; here is no mention of the afflictions of the church, but only upon a perſonal account, eſpecially trouble of mind, and the grief impreſſed upon his ſpirits, both by his outward afflictions, and by the remembrance of his ſins, and the fear of God's wrath. It is reckoned among the penitential pſalms, and it is well when our fears are thus turned into the right channel, and we take occaſion from our worldly grievances, to ſorrow after a godly ſort. In this pſalm, we have, (1.) The great preſſure of ſpirit that the pſalmiſt was under, verſ. 3.—6. (2.) The wrath of God, which was

was the cauſe of that preſſure, verſ. 7. 15. 16. 17. (3.) The wickedneſs of his friends, verſ. 8. 18. (4.) The application he made to God by prayer, 1. 2. 9. 13. (5.) His humble expoſtulations and pleadings with God, verſ. 10. 12. 14. Thoſe who are in trouble of mind, may ſing this pſalm feelingly; thoſe that are not, ought to ſing it thankfully, bleſſing God that it is not their caſe.

A ſong or pſalm for the ſons of Korah, to the chief muſician upon Mahalath Leannoth, Maſchil of Heman the Ezrahite.

LORD God, my Saviour, day and night
before thee cry'd have I.
2 Before thee let my prayer come:
give ear unto my cry.
3 For troubles great do fill my ſoul:
my life draws nigh the grave.
4 I'm counted with thoſe that go down
to pit, and no ſtrength have.
5 Ev'n free among the dead, like them
that ſlain in grave do lie;
Cut off from thy hand, whom no more
thou haſt in memory.
6 Thou haſt me laid in loweſt pit,
in deeps and darkſome caves.
7 Thy wrath lies hard on me, thou haſt
me preſs'd with all thy waves.
8 Thou haſt put far from me my friends:
thou mad'ſt them to abhor me:
And I am ſo ſhut up, that I
find no evaſion for me.
9 By reaſon of affliction
mine eye mourns dolefully:

To

To thee, Lord, do I call, and ſtretch
my hands continually.
10 Wilt thou ſhew wonders to the dead?
ſhall they riſe and thee bleſs?
11 Shall in the grave thy love be told?
in death thy faithfulneſs?
12 Shall thy great wonders in the dark,
or ſhall thy righteouſneſs
Be known to any in the land
of deep forgetfulneſs?
13 But, Lord, to thee I cry'd, my pray'r
at morn prevent ſhall thee.
14 Why, Lord, doſt thou caſt off my ſoul?
and hid'ſt thy face from me?
15 Diſtreſs'd am I, and from my youth
I ready am to die:
Thy terrors I have borne, and am
diſtracted fearfully.
16 The dreadful fierceneſs of thy wrath
quite over me doth go;
Thy terrors great have cut me off,
they did purſue me ſo.
17 For round about me ev'ry day
like water they did roul;
And, gathering together, they
have compaſſed my ſoul.
18 My friend thou haſt put far from me,
and him that did me love;

And

And thoſe that mine acquaintance were
to darkneſs didſt remove.

PSALM LXXXIX.

Many pſalms that begin with complaint and prayer, end with joy and praiſe; but this begins with joy and praiſe, and ends with ſad complaints and petitions; for the pſalmiſt firſt recounts God's former favours, and then with the conſideration of them, aggravates the preſent grievances. It is uncertain when it was penned; only in general, that it was at a time when the houſe of David was wofully eclipſed; ſome think it was at the time of the captivity of Babylon, when king Zedekiah was inſulted over, and abuſed by Nebuchadnezzar, and then they make the title to ſignify no more, but that the pſalm was ſet to the tune of a ſong of Ethan the ſon of Zerah, called Maſchil; others ſuppoſe it to be penned by Ethan, who is mentioned in the ſtory of Solomon, who outliving that glorious prince, thus lamented the great diſgrace done to the houſe of David in the next reign, by the revolt of the ten tribes. 1. The pſalmiſt, in the joyful pleaſant part of the pſalm, gives glory to God, and takes comfort to himſelf and his friends: and this he doth more briefly, mentioning God's mercy and truth, verſ. 1.; and his covenant, verſ. 2. 3. 4: but more largely in the following verſes, wherein, (1.) He adores the glory and perfection of God, verſ. 5.—14 (2.) He pleaſeth himſelf in the happineſs of thoſe that are admitted into communion with him, verſ. 15.—18. (3.) He builds all his hope upon God's covenant with David, as a type of Chriſt, verſ. 19.—37. 2. In the melancholy part of the pſalm he laments the preſent calamitous ſtate of the prince and royal family, v. 38.—45.; expoſtulates with God upon it, verſ. 46.—49.: and concludes with prayer for redreſs, verſ. 50. 51. In ſinging this pſalm, we muſt have high thoughts of God, a lively faith in his covenant with the Redeemer, and a ſympathy with the afflicted parts of the church.

Maſchil of Ethan the Ezrahite.

GOD's mercies I will ever ſing:
and with my mouth I ſhall
Thy faithfulneſs make to be known
to generations all.

2 For

2 For mercy ſhall be built, ſaid I,
for ever to endure:
Thy faithfulneſs ev'n in the heav'ns
thou wilt eſtabliſh ſure.
3 I with my choſen One have made
a cov'nant graciouſly;
And to my ſervant whom I lov'd,
to David ſworn have I:
4 That I thy ſeed eſtabliſh ſhall
for ever to remain;
And will to generations all
thy throne build and maintain.
5 The praiſes of thy wonders, Lord,
the heavens ſhall expreſs:
And in the congregation
of ſaints, thy faithfulneſs.
6 For who in heaven with the Lord
may once himſelf compare?
Who is like God among the ſons
of thoſe that mighty are?
7 Great fear in meeting of the ſaints
is due unto the Lord:
And he, of all about him, ſhould
with rev'rence be ador'd.
8 O thou that art the Lord of hoſts,
what Lord in mightineſs
Is like to thee, who compaſs'd round
art with thy faithfulneſs?

9 Ev'n

9 Ev'n in the raging of the ſea
thou over it doſt reign:
And when the waves thereof do ſwell,
thou ſtilleſt them again.
10 Rahab in pieces thou didſt break,
like one that ſlaughter'd is;
And with thy mighty arm thou haſt
diſpers'd thine enemies.
11 The heav'ns are thine, thou for thine (own
the earth doſt alſo take:
The world, and fulneſs of the ſame,
thy pow'r did found and make.
12 The north and ſouth from thee alone
their firſt beginning had:
Both Tabor mount and Hermon hill
ſhall in thy name be glad.
13 Thou haſt an arm that's full of pow'r,
thy hand is great in might:
And thy right hand exceedingly
exalted is in height.
14 Juſtice and judgment of thy throne
are made the dwelling-place:
Mercy, accompany'd with truth,
ſhall go before thy face.
15 O greatly bleſs'd the people are
the joyful ſound that know:
In brightneſs of thy face, O Lord,
they ever on ſhall go.

16 They

16 They in thy name ſhall all the day
rejoice exceedingly:
And in thy righteouſneſs ſhall they
exalted be on high.
17 Becauſe the glory of their ſtrength
doth only ſtand in thee:
And in thy favour ſhall our horn
and pow'r exalted be.
18 For God is our defence, and he
to us doth ſafety bring:
The holy One of Iſrael
is our almighty King.
19 In viſion to thy holy One,
thou ſaidſt, I help upon
A ſtrong one laid; out of the folk
I rais'd a choſen one.
20 Ev'n David, I have found him out
a ſervant unto me;
And with my holy oil my king
anointed him to be.
21 With whom my hand ſhall ſtabliſh'd (be:
mine arm ſhall make him ſtrong.
22 On him the foe ſhall not exact,
nor ſon of miſchief wrong.
23 I will beat down before his face
all his malicious foes:
I will them greatly plague, who do
with hatred him oppoſe.

24 My

24 My mercy and my faithfulneſs
with him yet ſtill ſhall be:
And in my name his horn and pow'r
men ſhall exalted ſee.
25 His hand and pow'r ſhall reach afar,
I'll ſet it in the ſea;
And his right hand eſtabliſhed
ſhall in the rivers be.
26 Thou art my Father, he ſhall cry,
thou art my God alone;
And he ſhall ſay, Thou art the rock
of my ſalvation.
27 I'll make him my firſt-born, more
than kings of any land. (high
28 My love I'll ever keep for him,
my cov'nant faſt ſhall ſtand.
29 His ſeed I by my pow'r will make
for ever to endure;
And, as the days of heav'n, his throne
ſhall ſtable be and ſure.
30 But if his children ſhall forſake
my laws, and go aſtray,
And in my judgments ſhall not walk,
but wander from my way;
31 If they my laws break, and do not
keep my commandements:
32 I'll viſit then their faults with rods,
their ſins with chaſtiſements.

33 Yet

33 Yet I'll not take my love from him,
nor falſe my promiſe make.
34 My cov'nant I'll not break, nor change
what with my mouth I ſpake.
35 Once by my holineſs I ſware,
to David I'll not lie.
36 His ſeed and throne ſhall as the ſun
before me laſt for ay.
37 It, like the moon, ſhall ever be
eſtabliſh'd ſtedfaſtly;
And like to that which in the heav'n
doth witneſs faithfully.
38 But thou, diſpleaſed, haſt caſt off,
thou didſt abhor and lothe;
With him that thine anointed is
thou haſt been very wroth.
39 Thou haſt thy ſervant's covenant
made void, and quite caſt by;
Thou haſt profan'd his crown, while it
caſt on the ground doth lie.
40 Thou all his hedges haſt broke down,
his ſtrong-holds down haſt torn.
41 He to all paſſers by a ſpoil,
to neighbours is a ſcorn.
42 Thou haſt ſet up his foes right hand,
mad'ſt all his en'mies glad:
43 Turn'd his ſword's edge, and him to
in battle haſt not made. (ſtand

44 His

44 His glory thou haſt made to ceaſe,
his throne to ground down caſt;
45 Short'ned his days of youth, and him
with ſhame thou cover'd haſt.
46 How long, Lord, wilt thou hide thy-
for ever in thine ire? (ſelf,
And ſhall thine indignation
burn like unto a fire?
47 Remember, Lord, how ſhort a time
I ſhall on earth remain:
O wherefore is it ſo, that thou
haſt made all men in vain?
48 What man is he that liveth here,
and death ſhall never ſee?
Or from the power of the grave
what man his ſoul ſhall free?
49 Thy former loving-kindneſſes,
O Lord, where be they now?
Theſe which in truth and faithfulneſs
to David ſworn haſt thou?
50 Mind, Lord, thy ſervant's ſad re-
how I in boſom bear (proach;
The ſcornings of the people all,
who ſtrong and mighty are.
51 Wherewith thy raging enemies
reproach'd, O Lord, think on;
Wherewith they have reproach'd the
of thine anointed One. (ſteps

52 All bleſſing to the Lord our God
let be aſcribed then:
For evermore ſo let it be.
Amen, yea, and amen.

PSALM XC.

The foregoing pſalm was ſuppoſed to be penned as late as the captivity in Babylon; this, it is plain, was penned as early as the deliverance out of Egypt, and yet they are put cloſe together in this collection of divine ſongs. This pſalm was penned by Moſes, as appears by the title, the moſt ancient penman of ſacred writ. We have upon record a praiſing ſong of his, Exod. xv. which is alluded to Rev. xv. 3.; and an inſtructing ſong of his, Deut. xxxii.: but this is of a different nature from both, for it is called a prayer. It is ſuppoſed that this pſalm was penned upon occaſion of the ſentence paſſed upon Iſrael in the wilderneſs, for their unbelief, murmuring and rebellion, that their carcaſes ſhould fall in the wilderneſs, that they ſhould be wafted away by a ſeries of miſeries for thirty-eight years together, and none of them that were then of age ſhould enter Canaan. This was calculated for their wanderings in the wilderneſs, as that other ſong of Moſes, Deut. xxxi. 19. 21. was for their ſettlement in Canaan. We have the ſtory to which this pſalm ſeems to refer, Numb. xiv. Probably, Moſes penned this prayer to be daily uſed, either by the people in their tents, or at leaſt, by the prieſts in the tabernacle-ſervice, during that tedious fatigue of theirs in the wilderneſs. In it, (1.) Moſes comforts himſelf, and his people, with the eternity of God, and their intereſt in him however, verſ. 1. 2. (2.) He humbles himſelf, and his people, with the conſideration of the frailty of man, verſ. 3.—6. (3.) He ſubmits himſelf and his people, to the righteous ſentence of God paſſed upon them, verſ. 7.—11. (4.) He commits himſelf and his people to God, by prayer, for divine mercy and grace, and the return of God's favour, verſ. 12.—17. Though it ſeems to have been penned upon this particular occaſion, yet it is very applicable to the frailty of human life in general; and, in ſinging of it, we may eaſily apply it to the years of our paſſage through the wilderneſs of this world; and it furniſheth us with meditations and prayers very ſuitable to the ſolemnity of a funeral.

A prayer

A prayer of Moſes the man of God.

LORD, thou haſt been our dwelling-place
in generations all.
2 Before thou ever hadſt brought forth
the mountains great or ſmall,
Ere ever thou hadſt form'd the earth,
and all the world abroad,
Ev'n thou from everlaſting art
to everlaſting God.
3 Thou doſt unto deſtruction
man that is mortal turn:
And unto them thou ſayſt, Again,
ye ſons of men, return.
4 Becauſe a thouſand years appear
no more before thy ſight
Than yeſterday, when it is paſt,
or than a watch by night.
5 As with an overflowing flood
thou carry'ſt them away:
They like a ſleep are; like the graſs
that grows at morn are they.
6 At morn it flouriſhes and grows,
cut down at even doth fade.
7 For by thine anger we're conſum'd,
thy wrath makes us afraid.
8 Our ſins thou and iniquities
doſt in thy preſence place,

And ſett'ſt our ſecret faults before
the brightneſs of thy face.
9 For in thine anger all our days
do paſs on to an end;
And, as a tale that hath been told,
ſo we our years do ſpend.
10 Threeſcore and ten years do ſum up
our days and years, we ſee:
Or if, by reaſon of more ſtrength,
in ſome fourſcore they be:
Yet doth the ſtrength of ſuch old men
but grief and labour prove;
For it is ſoon cut off, and we
fly hence, and ſoon remove.
11 Who knows the power of thy wrath?
according to thy fear,
12 So is thy wrath, Lord, teach thou us
our end in mind to bear;
And ſo to count our days, that we
our hearts may ſtill apply
To learn thy wiſdom and thy truth,
that we may live thereby.
13 Turn yet again to us, O Lord,
how long thus ſhall it be?
Let it repent thee now for thoſe
that ſervants are to thee.
14 O with thy tender mercies, Lord,
us early ſatisfy;

So

So we rejoice ſhall all our days,
and ſtill be glad in thee.
15 According as the days have been
wherein we grief have had,
And years wherein we ill have ſeen,
ſo do thou make us glad.
16 O let thy work and pow'r appear
thy ſervants face before,
And ſhew unto their children dear
thy glory evermore.
17 And let the beauty of the Lord
our God be us upon:
Our handy-works eſtabliſh thou,
eſtabliſh them each one.

PSALM XCI.

Some of the ancients were of opinion, that Moſes was the penman, not only of the foregoing pſalm, which is expreſsly ſaid to be his, but alſo of the eight that next follow it; but that cannot be, for Pſal. xcv. is expreſsly ſaid to be penned by David, and long after Moſes, Heb. iv. 7. And it is probable, this pſalm alſo was penned by David: it is a writ of protection for all true believers, not in the name of king David, or under his broad ſeal; he needed it himſelf, eſpecially if the pſalm was penned, as ſome conjecture it was, at the time of the peſtilence, which was ſent for his numbering the people; but in the name of the King of kings, and under the broad ſeal of heaven. Obſerve, (1.) The pſalmiſt's own reſolution to take God for his keeper, verſ. 2.; from which he gives both direction and encouragement to others, verſ. 9. (2.) The promiſes which are here made in God's name to all thoſe that do ſo in ſincerity. 1. They ſhall be taken under the peculiar care of heaven, verſ. 1. 4. 2. They ſhall be delivered from the malice of the powers of darkneſs, verſ. 3.—6.; and that by a diſtinguiſhing preſervation, verſ. 7. 8. 3. They ſhall be the

charge of the holy angels, verſ. 10. 11. 4. They ſhall triumph over their enemies, verſ. 13. 5. They ſhall be the ſpecial favourites of God himſelf, verſ. 14. 15. 16. In ſinging this, we muſt ſhelter ourſelves under, and then ſolace ourſelves in the divine protection. Many think, that to Chriſt, as Mediator, theſe promiſes do primarily belong, Iſ. xlix. 2.; not becauſe to him the devil applied one of theſe promiſes, Matth. iv. 6. But becauſe to him they are very applicable, and coming through him, they are more ſweet and ſure to all believers.

HE that doth in the ſecret place
of the Moſt High reſide,
Under the ſhade of him that is
th' Almighty ſhall abide.
2 I of the Lord my God will ſay,
He is my refuge ſtill,
He is my fortreſs, and my God,
and in him truſt I will.
3 Aſſuredly he ſhall thee ſave,
and give deliverance
From ſubtle fowler's ſnare, and from
the noiſome peſtilence.
4 His feathers ſhall thee hide, thy truſt
under his wings ſhall be:
His faithfulneſs ſhall be a ſhield
and buckler unto thee.
5 Thou ſhalt not need to be afraid
for terrors of the night:
Nor for the arrow that doth fly
by day, while it is light:
6 Nor for the peſtilence, that walks
in darkneſs ſecretly:

Nor

Nor for deſtruction, that doth waſte
at noon-day openly.
7 A thouſand at thy ſide ſhall fall,
on thy right hand ſhall lie
Ten thouſand dead; yet unto thee
it ſhall not once come nigh.
8 Only thou with thine eye ſhalt look,
and a beholder be;
And thou therein the juſt reward
of wicked men ſhalt ſee.
9 Becauſe the Lord, who conſtantly
my refuge is alone,
Ev'n the Moſt High is made by thee
thy habitation.
10 No plague ſhall near thy dwelling (come,
no ill ſhall thee befal:
11 For thee to keep in all thy ways
his angels charge he ſhall.
12 They in their hands ſhall bear thee (up,
ſtill waiting thee upon;
Leſt thou at any time ſhouldſt daſh
thy foot againſt a ſtone.
13 Upon the adder thou ſhalt tread,
and on the lion ſtrong:
Thy feet on dragons trample ſhall,
and on the lions young.
14 Becauſe on me he ſet his love,
I'll ſave and ſet him free:

Becauſe

Becauſe my great name he hath known,
I will him ſet on high.
15 He'll call on me, I'll anſwer him,
I will be with him ſtill,
In trouble to deliver him,
and honour him I will.
16 With length of days unto his mind
I will him ſatisfy;
I alſo my ſalvation
will cauſe his eyes to ſee.

PSALM XCII.

It is a groundleſs opinion of ſome of the Jewiſh writers, who are uſually free of their conjectures, that this pſalm was penned, and ſung by Adam in innocency, on the firſt Sabbath. It is inconſiſtent with the pſalm itſelf, which ſpeaks of the workers of iniquity, when as yet ſin had not entered. It is probable. it was penned by David, and being calculated for the Sabbath-day, (1.) Praiſe, the buſineſs of the Sabbath, is here recommended, verſ. 1. 2. 3. (2.) God's works, which gave occaſion for the Sabbath, are here celebrated, as great and unſearchable in general, verſ. 4. 5. 6. In particular, with reference to the works both of providence and redemption, the pſalmiſt ſings unto God both of mercy and judgment, the ruin of ſinners, and the joy of ſaints, three times counterchanged. 1. The wicked ſhall periſh, verſ. 7.; but God is eternal, verſ. 8. 2. God's enemies ſhall be cut off, but David ſhall be exalted, verſ. 9. 10. 3. David's enemies ſhall be confounded, verſ. 11.; but all the righteous ſhall be fruitful and flouriſhing, verſ. 12.—15. In ſinging this pſalm, we muſt take pleaſure in giving to God the glory due to his name, and triumph in his works.

A pſalm *or* ſong for the Sabbath-day.

TO render thanks unto the Lord
it is a comely thing,
And to thy name, O thou Moſt High,
due praiſe aloud to ſing. 2 Thy

2 Thy loving-kindneſs to ſhew forth,
when ſhines the morning-light;
And to declare thy faithfulneſs
with pleaſure ev'ry night.
3 On a ten-ſtringed inſtrument,
upon the pſaltery;
And on the harp with ſolemn ſound,
and grave ſweet melody.
4 For thou, Lord, by thy mighty work
haſt made my heart right glad:
And I will triumph in the works
which by thine hands were made.
5 How great, Lord, are thy works! each
of thine a deep it is. (thought
6 A brutiſh man it knoweth not;
fools underſtand not this.
7 When thoſe that lewd and wicked are,
ſpring quickly up like graſs,
And workers of iniquity
do flouriſh all apace;
It is that they for ever may
deſtroyed be and ſlain:
8 But thou, O Lord, art the Moſt High,
for ever to remain.
9 For lo, thine enemies, O Lord,
thine en'mies periſh ſhall:
The workers of iniquity
ſhall be diſperſed all.

10 But

10 But thou ſhalt, like unto the horn
of th' unicorn, exalt
My horn on high: thou with freſh oil
anoint me alſo ſhalt.
11 Mine eye ſhall alſo my deſire
ſee on mine enemies:
Mine ears ſhall of the wicked hear,
that do againſt me riſe.
12 But like the palm-tree flouriſhing
ſhall be the righteous one;
He ſhall like to the cedar grow
that is in Lebanon.
13 Thoſe that within the houſe of God
are planted by his grace,
They ſhall grow up and flouriſh all
in our God's holy place.
14 And in old age, when others fade,
they fruit ſtill forth ſhall bring:
They ſhall be fat, and full of ſap,
and ay be flouriſhing:
15 To ſhew that upright is the Lord:
he is a rock to me,
And he from all unrighteouſneſs
is altogether free.

PSALM XCIII.

This ſhort pſalm ſets forth the honour of the kingdom of God among men, to his glory, the terror of his enemies, and the comfort of all his loving ſubjects. And it relates both to the kingdom of his providence, by which he upholds and governs

governs the world, and especially to the kingdom of his grace, by which he secures the church, sanctifies and preserves it. The administration of both these kingdoms is put into the hands of the Messiah, and to him, doubtless, the prophet here bears witness, and to his kingdom, speaking of it as present, because sure; and because, as the eternal Word, even before his incarnation, he was Lord of all. Concerning God's kingdom glorious things are here spoken. (1.) Have other kings their royal robes? so has he, vers. 1. (2.) Have they their throne? so has he, vers. 2. (3.) Have they their enemies whom they subdue and triumph over? so has he, vers. 3. 4. (4.) Is it their honour to be faithful and holy? so is it his, vers. 5. In singing this psalm, we forget ourselves, if we forget Christ to whom the Father has given all power both in heaven and in earth.

THE Lord doth reign, and cloth'd is (he
with majesty most bright:
His works do shew him cloth'd to be,
and girt about with might.
The world is also stablished,
that it cannot depart.
2 Thy throne is fix'd of old, and thou
from everlasting art.
3 The floods, O Lord, have lifted up,
they lifted up their voice;
The floods have lifted up their waves,
and made a mighty noise.
4 But yet the Lord, that is on high,
is more of might by far,
Than noise of many waters is,
or great sea-billows are.
5 Thy testimonies ev'ry one
in faithfulness excel;
And holiness for ever, Lord,
thine house becometh well.

This

This pſalm was penned when the church of God was under hatches, oppreſſed and perſecuted; and it is an appeal to God, as the Judge of heaven and earth, and an addreſs to him, to appear for his people, againſt his and their enemies. Two things this pſalm ſpeaks, (1.) Conviction and terror to the perſecutors, verſ. 1.—11. ſhewing them their danger and folly, and arguing with them. (2.) Comfort and peace to the perſecuted, verſ. 12. 23.; aſſuring them both from God's promiſe, and from the pſalmiſt's own experience, that their troubles would end well, and God would in due time appear to their joy, and the confuſion of thoſe that ſet themſelves againſt them. In ſinging this pſalm, we muſt look abroad upon the pride of oppreſſors, with a holy indignation, and the tears of the oppreſſed, with a holy compaſſion; but at the ſame time, look upwards to the righteous Judge, with an entire ſatisfaction, and look forwards to the end of all theſe things, with a pleaſing hope.

O Lord God, unto whom alone
all vengeance doth belong:
O mighty God, who vengeance own'ſt,
ſhine forth, avenging wrong.
2 Lift up thyſelf, thou of the earth
the ſov'reign Judge that art:
And unto thoſe that are ſo proud
a due reward impart.
3 How long, O mighty God, ſhall they
who lewd and wicked be,
How long ſhall they who wicked are,
thus triumph haughtily?
4 How long ſhall things moſt hard by them
be uttered and told?
And all that work iniquity
to boaſt themſelves be bold?
5 Thy folk they break in pieces, Lord,
thine heritage oppreſs.

6 The

6 The widow they, and ſtrangers ſlay,
and kill the fatherleſs.
7 Yet ſay they, God it ſhall not ſee,
nor God of Jacob know.
8 Ye brutiſh people, underſtand;
fools, when wiſe will ye grow?
9 The Lord did plant the ear of man,
and hear then ſhall not he?
He only form'd the eye, and then
ſhall he not clearly ſee?
10 He that the nations doth correct,
ſhall he not chaſtiſe you?
He knowledge unto man doth teach,
and ſhall himſelf not know?
11 Man's thoughts to be but vanity,
the Lord doth well diſcern.
12 Bleſs'd is the man thou chaſt'neſt,
and mak'ſt thy law to learn. (Lord,
13 That thou mayſt give him reſt from
of ſad adverſity, (days
Until the pit be digg'd for thoſe
that work iniquity.
14 For ſure the Lord will not caſt off
thoſe that his people be,
Neither his own inheritance
quit and forſake will he.
15 But judgment unto righteouſneſs
ſhall yet return again;

And

And all ſhall follow after it,
that are right-hearted men.
16 Who will riſe up for me, againſt
thoſe that do wickedly?
Who will ſtand up for me, 'gainſt thoſe
that work iniquity?
17 Unleſs the Lord had been my help,
when I was ſore oppreſt,
Almoſt my ſoul had in the houſe
of ſilence been at reſt.
18 When I had uttered this word,
(My foot doth ſlip away,)
Thy mercy held me up, O Lord,
thy goodneſs did me ſtay.
19 Amidſt the multitude of thoughts
which in my heart do fight,
My ſoul, leſt it be overcharg'd,
thy comforts do delight.
20 Shall of iniquity the throne
have fellowſhip with thee,
Which miſchief, cunningly contriv'd,
doth by a law decree?
21 Againſt the righteous ſouls they join,
they guiltleſs blood condemn.
22 But of my refuge God's the rock,
and my defence from them.
23 On them their own iniquity
the Lord ſhall bring and lay,

And

And cut them off in their own ſin;
our Lord God ſhall them ſlay.

PSALM XCV.

For the expounding of this pſalm, we may borrow a great deal of light from the apoſtle's diſcourſe, Heb. iii, and iv.; where it appears both to have been penned by David, and to have been calculated for the days of the Meſſiah; for it is there ſaid expreſſly, Heb. iv. 7. that the day here ſpoken of, verſ. 7. is to be underſtood of the goſpel day, in which God ſpeaks to us by his Son, in a voice which we are concerned to hear, and propoſeth to us a reſt, beſides that of Canaan. In ſinging of pſalms, it is intended, (1.) That we ſhould make melody unto the Lord, and that we are here excited to do, and aſſiſted in doing; being called upon to praiſe God, verſ. 1. 2. as a great God, verſ. 3. 4. 5. and as our gracious benefactor, verſ. 6. 7. (2.) That we ſhould teach and admoniſh ourſelves, and one another: and we are here taught and warned to hear God's voice, verſ. 7.; and not to harden our hearts, as the Iſraelites in the wilderneſs did, verſ. 8. 9. leſt we fall under God's wrath, and fall ſhort of his reſt, as they did, verſ. 10. 11. This pſalm muſt be ſung with an holy reverence of God's majeſty, and a dread of his juſtice, with a deſire to pleaſe him, and a fear to offend him.

O Come, let us ſing to the Lord:
come, let us ev'ry one
A joyful noiſe make to the Rock
of our ſalvation.

2 Let us before his preſence come
with praiſe and thankful voice;
Let us ſing pſalms to him with grace,
and make a joyful noiſe.

3 For God a great God, and great King
above all gods he is.

4 Depths of the earth are in his hand,
the ſtrength of hills is his.

5 To

5 To him the ſpacious ſea belongs,
for he the ſame did make:
The dry land alſo from his hands
its form at firſt did take.
6 O come, and let us worſhip him,
let us bow down withal,
And on our knees before the Lord,
our maker, let us fall.
7 For he's our God, the people we
of his own paſture are,
And of his hand the ſheep; to-day
if ye his voice will hear,
8 Then harden not your hearts, as in
the provocation,
As in the deſert, on the day
of the tentation:
9 When me your fathers tempt'd, and
and did my working ſee: (prov'd,
10 Ev'n for the ſpace of forty years
this race hath grieved me:
I ſaid, This people errs in heart,
my ways they do not know.
11 To whom I ſware in wrath, that to
my reſt they ſhould not go.

PSALM XCVI.

This pſalm is part of that pſalm which was delivered into the hands of Aſaph and his bretheren, 1 Chron. xvi. 7.; by which it appears, both that David was the penman of it, and that it has reference to the bringing up of the ark to the

the city of David; whether that long psalm was made first, and this afterwards taken out of it, or this made first, and afterwards borrowed to make up that, is not certain. But this is certain, that though it was sung at the translation of the ark, it looks further to the kingdom of Christ, and is designed, to celebrate the glories of that kingdom, especially the accession of the Gentiles to it. Here is, (1.) A call given to all people to praise God, to worship him, and give glory to him, as a great and glorious God, vers. 1. to 9. (2.) Notice given to all people, of God's universal government and judgment, which ought to be the matter of universal joy, vers. 10.—13. In singing this psalm, we ought to have our hearts filled with great and high thoughts of the glory of God, and the grace of the gospel, and with an entire satisfaction in Christ's sovereign dominion, and in the expectation of the judgment to come.

O Sing a new song to the Lord,
sing all the earth to God.
2 To God sing, bless his name; shew still
his saving health abroad.
3 Among the heathen nations
his glory do declare;
And unto all the people show
his works that wondrous are.
4 For great's the Lord, and greatly he
is to be magnify'd:
Yea, worthy to be fear'd is he
above all gods beside.
5 For all the gods are idols dumb
which blinded nations fear;
But our God is the Lord, by whom
the heav'ns created were.
6 Great honour is before his face,
and majesty divine:

Strength

Strength is within his holy place,
and there doth beauty ſhine.
7 Do you aſcribe unto the Lord,
of people ev'ry tribe,
Glory do you unto the Lord,
and mighty pow'r aſcribe.
8 Give ye the glory to the Lord
that to his name is due:
Come ye into his courts, and bring
an offering with you.
9 In beauty of his holineſs
O do the Lord adore:
Likewiſe let all the earth throughout
tremble his face before.
10 Among the heathen ſay, God reigns:
the world ſhall ſtedfaſtly
Be fix'd from moving, he ſhall judge
the people righteouſly.
11 Let heav'ns be glad before the Lord,
and let the earth rejoice:
Let ſeas, and all that is therein,
cry out, and make a noiſe.
12 Let fields rejoice, and ev'ry thing
that ſpringeth of the earth:
Then woods, and ev'ry tree ſhall ſing
with gladneſs and with mirth
13 Before the Lord; becauſe he comes,
to judge the earth comes he:
He'll

He'll judge the world with righteouſ-
the people faithfully. (neſs,

PSALM XCVII.

This pſalm dwells upon the ſame ſubject, and is ſet to the ſame tune with the foregoing pſalm. Chriſt is the Alpha and the Omega of both; they are both penned, and are both to be ſung to his honour; and we make nothing of them, if we do not in them make melody with our hearts to the Lord Jeſus. He it is that reigns to the joy of all mankind, verſ. 1.: and his government ſpeaks, (1.) Terror to his enemies; for he is a Prince of inflexible juſtice, and irreſiſtible power, verſ. 2.—7. (2.) Comfort to his friends, and loyal ſubjects, ariſing from his ſovereign dominion, the care he takes of his people, and the proviſion he makes for them, verſ. 8.—12. In ſinging this pſalm, we muſt be affected with the glory of the exalted redeemer, muſt dread the lot of his enemies, and think ourſelves happy, if we are of thoſe that kiſs the Son.

GOD reigneth, let the earth be glad,
and iſles rejoice each one.
2 Dark clouds him compaſs, and in right
with judgment dwells his throne.
3 Fire goes before him, and his foes
it burns up round about.
4 His lightnings lighten did the world;
earth ſaw, and ſhook throughout.
5 Hills, at the preſence of the Lord,
like wax did melt away:
Ev'n at the preſence of the Lord
of all the earth, I ſay.
6 The heav'ns declare his righteouſneſs,
all men his glory ſee.

7 All who ſerve graven images,
confounded let them be:
Who do of idols boaſt themſelves,
let ſhame upon them fall:
Ye that are called gods, ſee that
ye do him worſhip all.
8 Sion did hear, and joyful was,
glad Judah's daughters were,
They much rejoic'd, O Lord, becauſe
thy judgments did appear.
9 For thou, O Lord, art high above
all things on earth that are:
Above all other gods thou art
exalted very far.
10 Hate ill, all ye that love the Lord:
his ſaints ſouls keepeth he,
And from the hands of wicked men
he ſets them ſafe and free.
11 For all thoſe that be righteous
ſown is a joyful light,
And gladneſs ſown is for all thoſe
that are in heart upright.
12 Ye righteous, in the Lord rejoice;
expreſs your thankfulneſs,
When ye into your memory
do call his holineſs.

This pſalm is to the ſame purpoſe with the two foregoing pſalms; it is a prophefy of the kingdom of the Meſſiah, the ſetting it up in the world, and the bringing in of the Gentiles to it. The Chaldee intitles it, *A* prophetic pſalm. It ſets forth, (1.) The glory of the redeemer, verſ. 1. 2. 3. (2.) The joy of the redeemed, verſ. 4.—9. If we in a right manner give to Chriſt this glory, and upon right grounds, take to ourſelves this joy in ſinging this pſalm, we ſing it with underſtanding. And if they then, who ſaw Chriſt's day at a diſtance, and in the promiſe only, muſt rejoice and triumph thus; much more reaſon have we to do ſo, that ſee theſe things accompliſhed, and ſhare in the better things provided for us, Heb. xi. 40.

A pſalm.

O Sing a new ſong to the Lord,
for wonders he hath done:
His right hand and his holy arm
him victory hath won.
2 The Lord God his ſalvation
hath cauſed to be known:
His juſtice in the heathens ſight
he openly hath ſhown.
3 He mindful of his grace and truth
to Iſr'el's houſe hath been:
And the ſalvation of our God
all ends of th' earth have ſeen.
4 Let all the earth unto the Lord
ſend forth a joyful noiſe:
Lift up your voice aloud to him,
ſing praiſes, and rejoice.
5 With harp, with harp, and voice of (pſalms,
unto JEHOVAH ſing.

6 With trumpets, cornets, gladly ſound
before the Lord, the King.
7 Let ſeas, and all their fulneſs rore;
the world, and dwellers there.
8 Let floods clap hands; and let the hills
together joy declare
9 Before the Lord; becauſe he comes;
to judge the earth comes he:
He'll judge the world with righteouſ-
his folk with equity. (neſs,

PSALM XCIX.

Still we are celebrating glories of the kingdom of God among men, and are called upon to praiſe him, as in the foregoing pſalms; but thoſe pſalms looked forward to the times of the goſpel, and prophesied of the graces and comforts of thoſe times; this pſalm ſeems to dwell more upon the Old-Teſtament diſpenſation, and the manifeſtation of God's glory and grace in that. Let not men, in expectation of the Meſſiah's kingdom, and the evangelical worſhip, neglect that divine regimen they were then under, and the ordinances that were then given them, but in them ſee God reigning, and worſhip before him, according to the law of Moſes. Prophecies of good things to come, muſt not leſſen our eſteem of good things preſent. To Iſrael indeed pertained the promiſes which they muſt believe; but to them pertained alſo the giving of the law, and the ſervice of God, which they muſt alſo dutifully and conſcientiouſly attend to, Rom. ix. 4. And this they are called to do, in this pſalm; where yet there is much of Chriſt, for the government of the church was in the hands of the eternal Word, before he was incarnate; and beſides, the ceremonial ſervices were types and figures of evangelical worſhip. The people of Iſrael are here required to praiſe and exalt God, and to worſhip before him, in conſideration of theſe two things. (1.) The happy conſtitution of the government they were under, both in ſacred and civil things, verſ. 1.—5. (2.) Some inſtances of the happy adminiſtration of it, verſ. 6.—9. In ſinging of this pſalm, we muſt ſet ourſelves to exalt the name of God, as it is made known to us in the goſpel, which we have much more reaſon to do, than they that lived under the law.

TH' eter-

TH' eternal Lord doth reign as King,
let all the people quake:
He ſits between the cherubims,
let th' earth be mov'd and ſhake.
2 The Lord in Zion great, and high
above all people is.
3 Thy great and dreadful name (for it
is holy) let them bleſs.
4 The King's ſtrength alſo judgment
thou ſettleſt equity, (loves;
Juſt judgment thou doſt execute
in Jacob righteouſly.
5 The Lord our God exalt on high,
and rev'rently do ye
Before his footſtool worſhip him:
the holy One is he.
6 Moſes and Aaron 'mongſt his prieſts,
Samuel with them that call
Upon his name: theſe call'd on God,
and he them anſwer'd all.
7 Within the pillar of the cloud
he unto them did ſpeak:
The teſtimonies he them taught,
and laws they did not break.
8 Thou anſwer'dſt them, O Lord our God:
thou waſt a God that gave
Pardon to them, though on their deeds
thou wouldeſt vengeance have.

9 Do

9 Do ye exalt the Lord our God,
and at his holy hill
Do ye him worſhip: for the Lord
our God is holy ſtill.

PSALM C.

It is with good reaſon that many ſing this pſalm very frequently in their religious affamblies, for it is very proper both to expreſs and to excite pious and devout affections towards God in our approach to him in holy ordinances; and if our hearts go along with the words, we ſhall make melody in it to the Lord. The Jews ſay, it was penned to be ſung with their thank-offerings; perhaps it was: but we ſay, that as there is nothing in it peculiar to their œconomy, ſo its beginning with a call to all lands to praiſe God, plainly extends it to the goſpel church. Here, (1.) We are called upon to praiſe God, and rejoice in him, verſ. 1. 2. 4. (2.) We are furniſhed with matter for praiſe; we muſt praiſe him, conſidering his being and relation to us, verſ. 3.; and his mercy and truth, verſ. 5. Theſe are plain and common things, and therefore the more fit to be the matter of devotion.

A pſalm of praiſe.

ALL people that on earth do dwell,
Sing to the Lord with cheerful voice,
2 Him ſerve with mirth, his praiſe forth tell,
Come ye before him, and rejoice.
3 Know, that the Lord is God indeed,
Without our aid he did us make;
We are his flock, he doth us feed,
And for his ſheep he doth us take.
4 O enter then his gates with praiſe,
Approach with joy his courts unto:
Praiſe, loud, and bleſs his name always,
For it is ſeemly ſo to do;
5 For why? the Lord our God is Good,
His mercy is for ever ſure:
His truth at all times firmly ſtood,
And ſhall from age to age endure.

Another

Another of the same.

O All ye lands, unto the Lord
make ye a joyful noise.
2 Serve God with gladness; him before
come with a singing voice.
3 Know ye the Lord, that he is God,
not we, but he, us made;
We are his people, and the sheep
within his pasture fed.
4 Enter his gates and courts with praise,
to thank him go ye thither:
To him express your thankfulness,
and bless his name together.
5 Because the Lord our God is good,
his mercy faileth never:
And to all generations
his truth endureth ever.

PSALM CI.

David was for certain the penman of this psalm, and it has in it the genuine spirit of the man after God's own heart; it is a solemn vow he made to God when he took upon him the charge of a family, and of the kingdom. Whether it was penned when he entered upon the government, immediately after the death of Saul, as some think, or when he began to reign over all Israel, and brought up the ark to the city of David, as others think is not material; it is an excellent plan, or model for the good government of a court, or the keeping up of virtue and piety, and, by that means, good order in it; but it is applicable to private families; it is the householder's psalm. It instructs all that are in any sphere of power, whether larger or narrower, to use their power so, as to make it a terror to evil-doers, but a praise to them that do well. Here is, (1.) The general scope of David's vow, vers. 1. 2. (2.) The particulars of it, that he would detest and discountenance all manner of wickedness,

nefs, verf. 3. 4. 5. 7. 8.; and that he would favour and encourage fuch as were virtuous, verf. 6. Some think this may fitly be accomodated to Chrift, the Son of David, who governs his church, the city of the Lord, by thefe rules, and who loveth righteoufnefs, and hateth wickednefs. In finging this pfalm, families, both governors and governed, fhould teach and admonifh, and engage themfelves, and one another, to walk by the rule of it, that peace may be upon them, and God's prefence with them.

A pfalm of David.

I Mercy will and judgment fing;
Lord, I will fing to thee.
2 With wifdom, in a perfect way,
fhall my behaviour be:
O when in kindnefs unto me,
wilt thou be pleas'd to come?
I with a perfect heart will walk
within my houfe at home.
3 I will endure no wicked thing
before mine eyes to be:
I hate their work that turn afide,
it fhall not cleave to me.
4 A ftubborn and a froward heart
depart quite from me fhall:
A perfon giv'n to wickednefs
I will not know at all.
5 I'll cut him off that flandereth
his neighbour privily:
The haughty heart I will not bear,
nor him that looketh high.

6 Upon

6 Upon the faithful of the land
mine eyes ſhall be, that they
May dwell with me: he ſhall me ſerve
that walks in perfect way.
7 Who of deceit a worker is,
in my houſe ſhall not dwell:
And in my preſence ſhall he not
remain, that lies doth tell.
8 Yea, all the wicked of the land
early deſtroy will I;
All from God's city to cut off,
that work iniquity.

PSALM CII.

Some think David penned this pſalm at the time of Abſalom's rebellion; others, that Daniel, Nehemiah, or ſome other prophet, penned it for the uſe of the church, when it was in captivity in Babylon, becauſe it ſeems to ſpeak of the ruins of Sion, and of a time ſet for the rebuilding of it, which Daniel underſtood by books, Dan. ix. 2.; or perhaps the pſalmiſt was himſelf in great affliction, which he complains of in the beginning of the pſalm, but (as in Pſal. lxxvii. and elſewhere) he comforts himſelf under it with the conſideration of God's eternity, and the church's proſperity and perpetuity, however it was now diſtreſſed and threatened. But it is clear by the application of verſ. 25. 26. to Chriſt, Heb. 1. 11. 12. that the pſalm has reference to the days of the Meſſiah, and ſpeaks either of his affliction, or of the afflictions of his church for his ſake. In the pſalm, we have, (1.) A ſorrowful complaint which the pſalmiſt makes, either for himſelf, or in the name of the church, of great afflictions which were very preſſing, verſ. 1. 11. (2.) Seaſonable comfort fetched in againſt theſe grievances, 1. From the eternity of God, verſ. 12. 23. 27. 2 From a believing proſpect of the deliverance which God would in due time work for his afflicted church, verſ. 13.—22.: and the continuance of it in the world, verſ. 28. In ſinging this pſalm, if we have not occaſion to make the ſame complaints, yet we may take occaſion to ſympathize with thoſe that have-

and

and the comfortable part of the pſalm will be the more comfortable to us in ſinging of it.

A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

O Lord, unto my pray'r give ear,
my cry let come to thee.
2 And in the day of my diſtreſs,
hide not thy face from me;
Give ear to me: what time I call,
to anſwer me make haſte.
3 For as an hearth my bones are burnt:
my days like ſmoke do waſte.
4 My heart within me ſmitten is,
and it is withered
Like very graſs; ſo that I do
forget to eat my bread.
5 By reaſon of my groaning voice,
my bones cleave to my ſkin.
6 Like pelican in wilderneſs
forſaken I have been:
7 I like an owl in deſert am,
that nightly there doth moan.
I watch, and like a ſparrow am
on the houſe-top alone.
8 My bitter en'mies all the day
reproaches caſt on me:
And being mad at me, with rage
againſt me ſworn they be.

9 For

9 For why, I aſhes eaten have,
like bread, in ſorrow deep:
My drink I alſo mingled have
with tears that I did weep.
10 Thy wrath and indignation
did cauſe this grief and pain:
For thou haſt lift me up on high,
and caſt me down again.
11 My days are like unto a ſhade,
which doth declining paſs:
And I am dry'd and withered,
ev'n like unto the graſs.
12 But thou, Lord, everlaſting art,
and thy remembrance ſhall
Continually endure, and be
to generations all.
13 Thou ſhalt ariſe, and mercy have
upon thy Zion yet:
The time to favour her is come,
the time that thou haſt ſet.
14 For in her rubbiſh and her ſtones
thy ſervants pleaſure take;
Yea, they the very duſt thereof
do favour for her ſake.
15 So ſhall the heathen people fear
the Lord's moſt holy name;
And all the kings on earth ſhall dread
thy glory and thy fame.

16 When

16 When Zion by the mighty Lord
built up again ſhall be,
In glory then, and majeſty,
to men appear ſhall he.
17 The prayer of the deſtitute
he ſurely will regard,
Their prayer will he not deſpiſe,
by him it ſhall be heard.
18 For generations yet to come
this ſhall be on record:
So ſhall the people that ſhall be
created, praiſe the Lord.
19 He from his ſanctuary's height
hath downward caſt his eye:
And from his glorious throne in heav'n
the Lord the earth did ſpy:
20 That of the mournful priſoner
the groanings he might hear,
To ſet them free that unto death
by men appointed are:
21 That they in Sion may declare
the Lord's moſt holy name,
And publiſh in Jeruſalem
the praiſes of the ſame.
22 When as the people gather ſhall
in troops with one accord,
When kingdoms ſhall aſſembled be
to ſerve the higheſt Lord.

23 My

23 My wonted ſtrength and force he hath
abated in the way;
And he my days hath ſhortened:
24 Thus therefore did I ſay,
My God, in mid-time of my days
take thou me not away:
From age to age eternally
thy years endure and ſtay.
25 The firm foundation of the earth
of old time thou haſt laid:
The heavens alſo are the work
which thine own hands have made.
26 Thou ſhalt for evermore endure:
but they ſhall periſh all;
Yea, ev'ry one of them wax old,
like to a garment, ſhall:
Thou as a veſture ſhalt them change,
and they ſhall changed be.
27 But thou the ſame art, and thy years
are to eternity.
28 The children of thy ſervants ſhall
continually endure,
And in thy ſight, O Lord, their ſeed
ſhall be eſtabliſh'd ſure.

Another of the ſame.

LOrd, hear my pray'r, and let my cry
Have ſpeedy acceſs unto thee.
2 In day of my calamity
O hide not thou thy face from me:
Hear when I call to thee, that day
An anſwer ſpeedily return.

3 My

3 My days like ſmoke conſume away,
And, as an hearth, my bones do burn.
4 My heart is wounded very ſore,
And whithered, like graſs, doth fade:
I am forgetful grown therefore
To take and eat my daily bread.
5 By reaſon of my ſmart within,
And voice of my moſt grievous groans,
My fleſh conſumed is, my ſkin,
All parch'd doth cleave unto my bones.
6 The pelican of wilderneſs,
The owl in deſert I do match:
7 And ſparrow-like, companionleſs,
Upon the houſe's top, I watch.
8 I all day long am made a ſcorn,
Reproach'd by my malicious foes:
The mad men are againſt me ſworn,
The men againſt me that aroſe.
9 For I have aſhes eaten up,
To me as if they had been bread;
And with my drink I in my cup
Of bitter tears a mixture made.
10 Becauſe thy wrath was not appeas'd,
And dreadful indignation:
Therefore it was that thou me rais'd
And thou again didſt caſt me down.
11 My days are like a ſhade alway,
Which doth declining ſwiftly paſs:
And I am withered away
Much like unto the fading graſs.
12 But thou, O Lord, ſhalt ſtill endure,
From change and all mutation free,
And, to all generations, ſure
Shall thy remembrance ever be.
13 Thou ſhalt ariſe, and mercy yet
Thou to mount Zion ſhalt extend:
Her time for favour which was ſet
Behold, is now come to an end.
14 Thy ſaints take pleaſure in her ſtones,
Her very duſt to them is dear.
15 All heathen lands, and kingly thrones
On earth, thy glorious name ſhall fear.
16 God in his glory ſhall appear,
When Zion he builds and repairs.
17 He ſhall regard and lend his ear,
Unto the needy's humble pray'rs:
Th' afflicted's prayer he will not ſcorn.
18 All times this ſhall be on record,
And generations yet unborn
Shall praiſe and magnify the Lord.

19 He

19 He from his holy place look'd down,
The earth he view'd from heav'n on high:
20 To hear the pris'ners mourning groan,
And free them that are doom'd to die:
21 That Zion, and Jerus'lem too
His name and praiſe may well record:
22 When people, and the kingdoms do
Aſſemble all to praiſe the Lord.
23 My ſtrength he weakned in the way,
My days of life he ſhortened.
24 My God, O take me not away
In mid-time of my days, I ſaid:
Thy years throughout all ages laſt.
25 Of old thou haſt eſtabliſhed
The earth's foundation firm and faſt:
Thy mighty hands the heav'ns have made.
26 They periſh ſhall, as garments do,
But thou ſhalt evermore endure:
As veſtures, thou ſhalt change them ſo;
And they ſhall all be changed ſure.
27 But from all changes thou art free,
Thy endleſs years do laſt for ay.
28 Thy ſervants, and their ſeed who be,
Eſtabliſh'd ſhall before thee ſtay.

PSALM CIII.

This pſalm calls more for devotion than expoſition; it is a moſt excellent pſalm of praiſe, and of general uſe. The pſalmiſt, (1.) Stirs up himſelf and his own ſoul to praiſe God, verſ. 1. 2.; for his favour to him in particular, verſ. 3. 4. 5.; to the church in general, and to all good men, to whom he is and will be juſt, and kind, and conſtant, verſ. 6.— 18.; and for his government of the world, verſ. 19. (2.) He deſires the aſſiſtance of the holy angels, and all the works of God in praiſing him, verſ. 20. 21. 22. In ſinging this pſalm, we muſt, in a ſpecial manner, get our hearts affected with the goodneſs of God, and enlarged in love and thankfulneſs.

A pſalm of David.

O Thou my ſoul, bleſs God the Lord,
and all that in me is
Be ſtirred up, his holy name
to magnify and bleſs.

2 Bleſs,

2 Bless, O my soul, the Lord thy God,
and not forgetful be
Of all his gracious benefits
he hath bestow'd on thee.
3 All thine iniquities who doth
most graciously forgive:
Who thy diseases all and pains
doth heal, and thee relieve.
4 Who doth redeem thy life, that thou
to death mayst not go down:
Who thee with loving-kindness doth
and tender mercies crown.
5 Who with abundance of good things
doth satisfy thy mouth:
So that, ev'n as the eagle's age,
renewed is thy youth.
6 God righteous judgment executes
for all oppressed ones.
7 His way to Moses, he his acts
made known to Isr'el's sons.
8 The Lord our God is merciful,
and he is gracious,
Long-suffering, and slow to wrath,
in mercy plenteous.
9 He will not chide continually,
nor keep his anger still.
10 With us he dealt not as we sinn'd,
nor did requite our ill.

11 For

11 For as the heaven in its height
the earth ſurmounteth far;
So great to thoſe that do him fear
his tender mercies are.
12 As far as eaſt is diſtant from
the weſt, ſo far hath he
From us removed, in his love,
all our iniquity.
13 Such pity as a father hath
unto his children dear;
Like pity ſhews the Lord to ſuch
as worſhip him in fear.
14 For he remembers we are duſt,
and he our frame well knows.
15 Frail man, his days are like the graſs,
as flow'r in field he grows.
16 For over it the wind doth paſs,
and it away is gone;
And of the place where once it was,
it ſhall no more be known.
17 But unto them that do him fear,
God's mercy never ends:
And to their childrens children ſtill
his righteouſneſs extends:
18 To ſuch as keep his covenant,
and mindful are alway
Of his moſt juſt commandements,
that they may them obey.

19 The Lord prepared hath his throne
in heavens firm to ſtand:
And ev'ry thing that being hath,
his kingdom doth command.
20 O ye his angels that excel
in ſtrength, bleſs ye the Lord,
Ye who obey what he commands,
and hearken to his word.
21 O bleſs and magnify the Lord,
ye glorious hoſts of his,
Ye miniſters, that do fulfil
whate'er his pleaſure is.
22 O bleſs the Lord, all ye his works,
wherewith the world is ſtor'd
In his dominions ev'ry where:
my ſoul, bleſs thou the Lord.

PSALM CIV.

It is very probable that this pſalm was penned by the ſame hand, and at the ſame time with the former; for as that ended, this begins, with, 'Bleſs the Lord, O my ſoul,' and concludes with it too, verſ. 35. The ſtile indeed is ſomewhat different, becauſe the matter is ſo; the ſcope of the foregoing pſalm was to celebrate the goodneſs of God, and his tender mercy and compaſſion, to which a ſoft and ſweet ſtile was moſt agreeable; the ſcope of this is to celebrate his greatneſs and majeſty, and ſovereign dominion, which ought to be done in the moſt lofty ſtrains of poetry. David in the former pſalm, gave God the glory of his covenant mercy and love to his people; in this he gives him the glory of his works of creation and providence, his dominion over, and his bounty to all the creatures. God is there praiſed as the God of grace, here as the God of nature. And this pſalm is wholly beſtowed on that ſubject; not as Pſal. xix. which begins with it, but paſſeth from it to the conſideration of the divine law; nor as Pſal. viii. which

which ſpeaks of this but prophetically, and with an eye to Chriſt. This noble poem is thought by very competent judges, not only for piety and devotion, (that is paſt diſpute,) but for flight of fancy, brightneſs of ideas, ſurpriſing turns, and all the beauties and ornaments of expreſſion, far to excell any of the Greek or Latin poets upon any ſubject of this nature. Many great things the pſalmiſt here gives God the glory of; (1.) the ſplendour of his majeſty in the upper world, verſ. 1.—4. (2.) The creation of the ſea, and the dry land, verſ. 5.—9. (3.) The proviſion he makes for the maintenance of all the creatures according to their nature, verſ. 10.—18.; and again, verſ. 27. 28. (4.] The regular courſe of the ſun and moon, verſ. 19.—24. (5.) The furniture of the ſea, verſ. 25. 26. (6.) God's ſovereign power over all the creatures, verſ. 29. 32. And laſtly, he concludes with a pleaſant and firm reſolution to continue praiſing God, verſ. 33. 34. 35. With which we ſhould heartily join in ſinging this pſalm.

BLeſs God, my ſoul: O Lord my God,
thou art exceeding great,
With honour and with majeſty
thou clothed art in ſtate.
2 With light, as with a robe, thyſelf
thou covereſt about;
And, like unto a curtain, thou
the heavens ſtretcheſt out.
3 Who of his chambers doth the beams
within the waters lay;
Who doth the clouds his chariot make,
on wings of wind make way.
4 Who flaming fire his miniſters,
his angels ſp'rits doth make.
5 Who earth's foundations did lay,
that it ſhould never ſhake.

6 Thou didſt it cover with the deep,
as with a garment ſpread:
The waters ſtood above the hills,
when thou the word but ſaid.
7 But at the voice of thy rebuke
they fled, and would not ſtay:
They at thy thunder's dreadful voice
did haſte them faſt away.
8 They by the mountains do aſcend,
and by the valley-ground
Deſcend, unto that very place
which thou for them didſt found.
9 Thou haſt a bound unto them ſet,
that they may not paſs over,
That they do not return again
the face of earth to cover.
10 He to the valleys ſends the ſprings,
which run among the hills:
11 They to all beaſts of field give drink,
wild aſſes drink their fills.
12 By them the fowls of heav'n ſhall have
their habitation,
Which do among the branches ſing
with delectation.
13 He from his chambers watereth
the hills, when they are dry'd:
With fruit and increaſe of thy works
the earth is ſatisfy'd.

14 For

14 For cattle he makes graſs to grow,
he makes the herb to ſpring
For th' uſe of man, that food to him
he from the earth may bring:
15 And wine, that to the heart of man
doth cheerfulneſs impart,
Oil that his face makes ſhine, and bread
that ſtrengtheneth his heart.
16 The trees of God are full of ſap,
the cedars that do ſtand
In Lebanon, which planted were
by his almighty hand.
17 Birds of the air, upon their boughs,
do chooſe their neſts to make:
As for the ſtork, the fir-trees ſhe
doth for her dwelling take.
18 The lofty mountains for wild goats
a place of refuge be:
The conies alſo to the rocks
do for their ſafety flee.
19 He ſets the moon in heav'n, thereby
the ſeaſons to diſcern:
From him the ſun his certain time
of going down doth learn.
20 Thou darkneſs mak'ſt, 'tis night; then
of foreſts creep abroad. (beaſts
21 The lions young rore for their prey,
and ſeek their meat from God.

22 The

22 The ſun doth riſe, and home they (flock,
down in their dens they lie.
23 Man goes to work, his labour he
doth to the evening ply.
24 How manifold, Lord, are thy works!
in wiſdom wonderful
Thou ev'ry one of them haſt made;
earth's of thy riches full.
25 So is this great and ſpacious ſea,
wherein things creeping are,
Which numb'red cannot be; and beaſts
both great and ſmall are there.
26 There ſhips go; there thou mak'ſt to (play
that leviathan great.
27 Theſe all wait on thee, that thou mayſt
in due time give them meat.
28 That which thou giveſt unto them,
they gather for their food;
Thine hand thou op'neſt lib'rally,
they filled are with good.
29 Thou hid'ſt thy face, they troubled are
their breath thou tak'ſt away;
Then do they die, and to their duſt (forth
return again do they.
30 Thy quick'ning ſp'rit thou ſendeſt
then they created be:
And then the earth's decayed face
renewed is by thee.

31 The

31 The glory of the mighty Lord
continue ſhall for ever:
The Lord JEHOVAH ſhall rejoice
in all his works together.
32 Earth, as affrighted, trembleth all,
if he on it but look;
And if the mountains he but touch,
they preſently do ſmoke.
33 I will ſing to the Lord moſt high,
ſo long as I ſhall live;
And while I being have, I ſhall
to my God praiſes give.
34 Of him my meditation ſhall
ſweet thoughts to me afford;
And as for me, I will rejoice
in God, my only Lord.
35 From earth let ſinners be conſum'd,
let ill men no more be:
O thou my ſoul, bleſs thou the Lord.
Praiſe to the Lord give ye.

PSALM CV.

Some of the pſalms of praiſe are very ſhort, others very long, to teach us, that in our devotions, we ſhould be more obſervant how our hearts work, than how the time paſſeth: and neither overſtretch ourſelves, by coveting to be long, nor overſtint ourſelves by coveting to be ſhort; but either the one or the other, as we find in our hearts to pray. This is a long pſalm; the general ſcope is the ſame with moſt of the pſalms, to ſet forth the glory of God, but the ſubject matter is particular. Every time we come to the throne of grace, we may, if we pleaſe, furniſh ourſelves out of the word of God, (out of the hiſtory of the New Teſtament, as this

this out of the hiſtory of the Old,) with new ſongs, with freſh thoughts, ſo copious, ſo various, ſo inexhauſtible is the ſubject. In the foregoing pſalm, we are taught to praiſe God for his wondrous work of common providence, with reference to the world in general. In this, we are directed to praiſe him for his ſpecial favours to his church. We find the eleven firſt verſes of this pſalm in the beginning of that pſalm which David delivered to Aſaph to be uſed (as it ſhould ſeem) in the daily ſervice of the ſanctuary, when the ark was fixed in the place he had prepared for it; by which it appears, both who penned it, and when, and upon what occaſion it was penned, 1 Chron. xvi. 7. *&c.* David, by it, deſigned to inſtruct his people in the obligations they lay under to adhere faithfully to their holy religion. Here is the preface, verſ. 1.—7. and the hiſtory itſelf, in ſeveral articles, (1.) God's covenant with the patriarchs, verſ. 8.—11. (2.) His care of them while they were ſtrangers, verſ. 11.—15. (3.) His raiſing up Joſeph to be the ſhepherd and ſtone of Iſrael, verſ. 16.—22. (4.) The increaſe of Iſrael in Egypt, and their deliverance out of Egypt, verſ. 23.—38. (5.) The care he took of them in the wilderneſs. and their ſettlement in Canaan, verſ. 39. to 45. In ſinging this, we muſt give to God the glory of his wiſdom and power, his goodneſs and faithfulneſs; muſt look upon ourſelves as concerned in the affairs of the Old-Teſtament church, both becauſe to it were committed the oracles of God, which are our treaſure, and out of it Chriſt aroſe, and theſe things happened to it for enſamples.

GIve thanks to God; call on his name;
to men his deeds make known.
2 Sing ye to him, ſing pſalms; proclaim
his wondrous works each one.
3 See that ye in his holy name
to glory do accord:
And let the heart of ev'ry one
rejoice, that ſeeks the Lord.
4 The Lord almighty, and his ſtrength,
with ſtedfaſt hearts ſeek ye:

His

His bleſſed and his gracious face
ſeek ye continually.
5 Think on the works that he hath done,
which admiration breed;
His wonders, and the judgments all
which from his mouth proceed.
6 O ye that are of Abrah'm's race,
his ſervant well approv'n;
And ye that Jacob's children are,
whom he choos'd for his own.
7 Becauſe he, and he only, is
the mighty Lord our God;
And his moſt rightecus judgments are
in all the earth abroad.
8 His cov'nant he rememb'red hath,
that it may ever ſtand:
To thouſand generations
the word he did command.
9 Which covenant he firmly made
with faithful Abraham,
And unto Iſaac, by his oath,
he did renew the ſame.
10 And unto Jacob, for a law,
he made it firm and ſure,
A covenant to Iſrael,
which ever ſhould endure.
11 He ſaid, I'll give Canaan's land
for heritage to you:

While

12 While they were ſtrangers there, and
in number very few. (few,
13 While yet they went from land to land
without a ſure abode;
And while, through ſundry kingdoms,
did wander far abroad. (they
14 Yet notwithſtanding ſuffer'd he
no man to do them wrong:
Yea, for their ſakes, he did reprove
kings, who were great and ſtrong.
15 Thus did he ſay, Touch ye not thoſe
that mine anointed be,
Nor do the prophets any harm
that do pertain to me.
16 He call'd for famine on the land,
he brake the ſtaff of bread.
17 But yet he ſent a man before,
by whom they ſhould be fed:
Ev'n Joſeph, whom unnat'rally
ſell for a ſlave did they.
18 Whoſe feet with fetters they did hurt,
and he in irons lay;
19 Until the time that his word came
to gve him liberty:
The word and purpoſe of the Lord
did him in priſon try.
20 Then ſent the king, and did command
that he enlarg'd ſhould be:

He

He that the people's ruler was,
did ſend to ſet him free.
21 A lord, to rule his family,
he rais'd him, as moſt fit;
To him of all that he poſſeſs'd
he did the charge commit:
22 That he might at his pleaſure bind
the princes of the land;
And he might teach his ſenators
wiſdom to underſtand.
23 The people then of Iſrael
down into Egypt came:
And Jacob alſo ſojourned
within the land of Ham.
24 And he did greatly by his pow'r
increaſe his people there;
And ſtronger than their enemies
they by his bleſſing were.
25 Their heart he turned to envy
his folk maliciouſly,
With thoſe that his own ſervants were
to deal in ſubtlety.
26 His ſervant Moſes he did ſend,
Aaron his choſen one.
27 By theſe his ſigns and wonders great
in Ham's land were made known.
28 Darkneſs he ſent, and made it dark:
his word they did obey.

29 He

29 He turn'd their waters into blood,
and he their fiſh did ſlay.
30 The land in plenty brought forth
in chambers of their kings. (frogs
31 His word all ſorts of flies and lice
in all their borders brings.
32 He hail for rain, and flaming fire
into their land he ſent:
33 And he their vines and fig-trees ſmote
trees of their coaſts he rent.
34 He ſpake, and caterpillars came,
locuſts did much abound; (ſum'd,
35 Which in their land all herbs con-
and all fruits of their ground.
36 He ſmote all firſt-born in their land,
chief of their ſtrength each one.
37 With gold & ſilver brought them forth
weak in their tribes were none.
38 Egypt was glad when forth they went
their fear on them did light.
39 He ſpread a cloud for covering,
a fire to ſhine by night.
40 They aſk'd, & he brought quails: with
of heav'n he filled them. (bread
41 He op'ned rocks, floods guſh'd and
in deſerts like a ſtream. (ran
42 For on his holy promiſe he,
and ſervant Abrah'm, thought.

43 With

43 With joy his people, his elect
with gladneſs forth he brought.
44 And unto them the pleaſant lands
he of the heathen gave:
That of the people's labour they
inheritance might have.
45 That they his ſtatutes might obſerve
according to his word:
And that they might his laws obey.
Give praiſe unto the Lord.

PSALM CVI.

We muſt give glory to God by making confeſſion, not only of his goodneſs, but our own badneſs, which ſerve as foils to each other: our badneſs makes his goodneſs appear the more illuſtrious, as his goodneſs makes our badneſs the more heinous and ſcandalous. The foregoing pſalm was a hiſtory of God's goodneſs to Iſrael: this is a hiſtory of their rebellions and provocations, and yet it begins and ends with hallelujah; for even ſorrow for ſin muſt not put us out of tune for praiſing God. Some think it was penned at the time of the captivity in Babylon, and the diſperſion of the Jewiſh nation thereupon, becauſe of that prayer in the cloſe, verſ. 47. I rather think it was penned by David, at the ſame time with the foregoing pſalm, becauſe we find the firſt verſe and the two laſt in that pſalm, which David delivered to Aſaph, at the bringing up of the ark to the place he had prepared for it, 1 Chron. xvi. 34. 35. 36. 'Gather 'us from among the heathen;' for, we may ſuppoſe, in Saul's time, there was a great diſperſion of pious Iſraelites, when David was forced to wander. In the pſalm, we have, (1.) The preface to the narrative, ſpeaking honour to God, verſ. 1. 2.; comfort to the ſaints, verſ. 3.; and the deſire of the faithful towards God's favour, verſ. 4. 5 (2.) The narrative itſelf of the ſins of Iſrael, aggravated by the great things God did for them, an account of which is intermixed. Their provocations at the Red ſea, verſ. 6.—12.; luſting, verſ. 13. 14. 15.; mutinying, verſ. 16. 17. 18.; worſhiping the golden calf, verſ. 19.—23. murmuring, verſ. 24. 37.; joning themſelves to Baal-peor, verſ. 28.—31.; quarrelling with Moſes, verſ. 32. 33.; incorporating themſelves with

with the nations of Canaan, verſ. 34.—39.; to which is added, an account how God had rebuked them for their ſins, and yet ſaved them from ruin, verſ. 40.—46. (3.) The concluſion of the pſalm with prayer and praiſe, verſ. 47. 48. It may be of uſe to us to ſing this pſalm, that being put in mind by it of our ſins, the ſins of our land, and the ſins of our fathers, we may be humbled before God, and yet not deſpair of mercy, which even rebellious Iſrael often found with God.

GIVE praiſe and thanks unto the (Lord,
for bountiful is he,
His tender mercy doth endure
unto eternity.

2 God's mighty works who can expreſs?
or ſhew forth all his praiſe?

3 Bleſſed are they that judgment keep,
and juſtly do always.

4 Remember me, Lord, with that love,
which thou to thine doſt bear;
With thy ſalvation, O my God,
to viſit me draw near:

5 That I thy choſens good may ſee,
and in their joy rejoice:
And may with thine inheritance
triumph with cheerful voice.

6 We with our fathers ſinned have,
and of iniquity
Too long we have the workers been,
we have done wickedly.

7 The wonders great, which thou, O (Lord,
didſt work in Egypt land,
Our

Our fathers, though they ſaw, yet them
they did not underſtand:
And they thy mercies multitude
kept not in memory,
But at the ſea, ev'n the Red ſea,
provok'd him grievouſly.
8 Nevertheleſs he ſaved them,
ev'n for his own name's ſake:
That ſo he might to be well known
his mighty power make.
9 When he the Red ſea did rebuke,
then dried up it was:
Through deeps, as through the wilder-
he ſafely made them paſs. (neſs,
10 From hands of thoſe that hated them
he did his people ſave:
And from the en'mies cruel hand
to them redemption gave.
11 The waters overwhelm'd their foes;
not one was left alive.
12 Then they believ'd his word, and
to him in ſongs did give. (praiſe
13 But ſoon did they his mighty works
forget unthankfully,
And on his counſel and his will
did not wait patiently:
14 But much did luſt in wilderneſs,
and God in deſert tempt.

15 He

15 He gave them what they ſought, but
their ſoul he leanneſs ſent. (to
16 And againſt Moſes, in the camp,
their envy did appear;
At Aaron they, the ſaint of God,
envious alſo were.
17 Therefore the earth did open wide,
and Dathan did devour,
And all Abiram's company
did cover in that hour.
18 Likewiſe among their company
a fire was kindled then;
And ſo the hot conſuming flame
burnt up thoſe wicked men.
19 Upon the hill of Horeb they
an idol-calf did frame,
A molten image they did make,
and worſhipped the ſame.
20 And thus their glory, and their God,
moſt vainly changed they
Into the likeneſs of an ox
that eateth graſs or hay.
21 They did forget the mighty God
that had their Saviour been,
By whom ſuch great things brought to
they had in Egypt ſeen. (paſs
22 In Ham's land he did wondrous works
things terrible did he,

When

When he his mighty hand and arm
ſtretch'd out at the Red ſea.
23 Then ſaid he, He would them deſtroy,
had not, his wrath to ſtay,
His choſen Moſes ſtood in breach,
that them he ſhould not ſlay.
24 Yea, they deſpis'd the pleaſant land,
believed not his word:
25 But in their tents they murmured,
not heark'ning to the Lord.
26 Therefore in deſert, them to ſlay,
he lifted up his hand:
27 'Mong nations to o'erthrow their ſeed,
and ſcatter in each land.
28 They unto Baal-peor did
themſelves aſſociate;
The ſacrifices of the dead
they did profanely eat.
29 Thus, by their lewd inventions,
they did provoke his ire;
And then upon them ſuddenly
the plague brake in as fire.
30 Then Phineas roſe, and juſtice did;
and ſo the plague did ceaſe:
31 That to all ages counted was
to him for righteouſneſs.
32 And at the waters where they ſtrove,
they did him angry make,

In ſuch ſort, that it fared ill
with Moſes for their ſake:
33 Becauſe they there his ſpirit meek
provoked bitterly,
So that he utter'd with his lips
words unadviſedly.
34 Nor, as the Lord commanded them,
did they the nations ſlay:
35 But with the heathen mingled were,
and learn'd of them their way.
36 And they their idols ſerv'd, which did
a ſnare unto them turn.
37 Their ſons and daughters they to de-
in ſacrifice did burn. (v'ls
38 In their own childrens guiltleſs blood
their hands they did imbrue,
Whom to Canaan's idols they
for ſacrifices ſlew:
So was the land defil'd with blood.
39 They ſtain'd with their own way,
And with their own inventions
a-whoring they did ſtray.
40 Againſt his people kindled was
the wrath of God therefore,
Inſomuch that he did his own
inheritance abhor.
41 He gave them to the heathen's hand;
their foes did them command.

42 Their

42 Their en'mies them oppreſs'd, they (were
made ſubject to their hand.
43 He many times deliver'd them;
but with their counſel ſo
They him provok'd, that for their ſin
they were brought very low.
44 Yet their affliction he beheld,
when he did hear their cry:
45 And he for them his covenant
did call to memory:
After his mercies multitude
46 He did repent: and made
Them to be pity'd of all thoſe
who did them captive lead.
47 O Lord our God, us ſave, and gather
the heathen from among,
That we thy holy name may praiſe
in a triumphant ſong.
48 Bleſs'd be JEHOVAH, Iſr'el's God,
to all eternity:
Let all the people ſay, Amen.
Praiſe to the Lord give ye.

PSALM CVII.

The pſalmiſt having, in the two foregoing pſalms, celebrated the wiſdom, power, and goodneſs of God in his dealings with his church in particular, here obſerves ſome of the inſtances of his providential care of the children of men in general, eſpecially in their diſtreſſes; for he is not only King of ſaints, but King of nations, not only the God of Iſrael, but the God of the whole earth, and a common Father to all mankind. Though this may eſpecially refer to

Iſraelites in their perſonal capacity, yet there were thoſe that pertained not to the commonwealth of Iſrael, and yet were worſhippers of the true God; and even thoſe that worſhipped images, yet had ſome knowledge of a ſupreme Numen, to whom, when they were in earneſt, they looked above all their falſe Gods. And of theſe, when they prayed in their diſtreſſes, God took a particular care, (1.) He inſtances in ſome of the moſt common calamities of human life; and ſhews how God ſuccours thoſe that labour under them, in anſwer to their prayers, 1. Baniſhment and diſperſion, verſ. 1.—9. 2. Captivity and impriſonment, verſ. 10.—16. 3. Sickneſs and diſtemper of body, verſ. 17.—22. 4. Danger and diſtreſs at ſea, verſ. 23. to 32. And theſe are put for all the like perils, in which thoſe that cry unto God have ever found him a very preſent help. (2.) He inſtanceth in the varieties and viciſſitudes of events, concerning nations and families; in all which God's hand is to be eyed by his own people, with joyful acknowledgments of his goodneſs, verſ. 33.—43. When we are in any of theſe, or the like diſtreſſes, it will be comfortable to ſing this pſalm with application; but if we be not, others are and have been, of whoſe deliverance it becomes us to give God the glory, for we are members one of another.

PRAISE God, for he is good: for ſtill
his mercies laſting be.
2 Let God's redeem'd ſay ſo, whom he
from th' en'my's hand did free:
3 And gather'd them out of the lands,
from north, ſouth, eaſt, and weſt.
4 They ſtray'd in deſerts pathleſs way,
no city found to reſt.
5 For thirſt and hunger in them faints
6 their ſoul. When ſtraits them preſs,
They cry unto the Lord, and he
them frees from their diſtreſs.
7 Them alſo in a way to walk,
that right is, he did guide,

That

That they might to a city go,
wherein they might abide.
8 O that men to the Lord would give
praiſe, for his goodneſs, then,
And for his works of wonder done
unto the ſons of men!
9 For he the ſoul that longing is,
doth fully ſatisfy,
With goodneſs he the hungry ſoul
doth fill abundantly.
10 Such as ſhut up in darkneſs deep,
and in death's ſhade abide,
Whom ſtrongly hath affliction bound,
and irons faſt have ty'd:
11 (Becauſe againſt the word of God
they wrought rebelliouſly,
And they the counſel did contemn
of him that is moſt high:) (grief,
12 Their heart he did bring down with
they fell, no help could have.
13 In trouble then they cry'd to God,
he them from ſtraits did ſave.
14 He out of darkneſs did them bring,
and from death's ſhade them take:
Thoſe bands wherewith they had been
aſunder quite he brake. (bound,
15 O that men to the Lord would give
praiſe, for his goodneſs, then,

And

And for his works of wonder done
unto the ſons of men!
16 Becauſe the mighty gates of braſs
in pieces he did tear,
By him in ſunder alſo cut
the bars of iron were.
17 Fools, for their ſin, and their offence,
do ſore affliction bear.
18 All kind of meat their ſoul abhors,
they to death's gates draw near.
19 In grief they cry to God, he ſaves
them from their miſeries. (them
20 He ſends his word, them heals, and
from their deſtructions frees.
21 O that men to the Lord would give
praiſe, for his goodneſs, then,
And for his works of wonder done
unto the ſons of men!
22 And let them ſacrifice to him
off'rings of thankfulneſs,
And let them ſhew abroad his works
in ſongs of joyfulneſs.
23 Who go to ſea in ſhips, and in
great waters trading be,
24 Within the deep theſe men God's
and his great wonders ſee. (works
25 For he commands, and forth in haſte
the ſtormy tempeſt flies,

Which

Which makes the ſea with rolling waves
aloft to ſwell and riſe.
26 They mount to heav'n, then to the depths
they do go down again;
Their ſoul doth faint, and melt away
with trouble and with pain.
27 They reel and ſtagger like one drunk,
at their wits end they be:
28 Then they to God in trouble cry,
who them from ſtraits doth free.
29 The ſtorm is chang'd into a calm,
at his command and will,
So that the waves which rag'd before,
now quiet are and ſtill.
30 Then are they glad, becauſe at reſt
and quiet now they be;
So to the haven he them brings,
which they deſir'd to ſee.
31 O that men to the Lord would give
praiſe, for his goodneſs, then,
And for his works of wonder done
unto the ſons of men!
32 Among the people gathered,
let them exalt his name;
Among aſſembled elders ſpread
his moſt renowned fame.
33 He to dry land turns water-ſprings,
and floods to wilderneſs;

34 For

34 For ſins of thoſe that dwell therein,
fat land to barrenneſs.
35 The burnt and parched wilderneſs
to water-pools he brings,
The ground that was dry'd up before,
he turns to water-ſprings.
36 And there, for dwelling, he a place
doth to the hungry give,
That they a city may prepare
commodiouſly to live.
37 There ſow they fields, and vineyards
to yield fruits of increaſe. (plant,
38 His bleſſing makes them multiply,
lets not their beaſts decreaſe.
39 Again they are diminiſhed,
and very low brought down,
Through ſorrow and affliction,
and great oppreſſion.
40 He upon princes pours contempt,
and cauſeth them to ſtray,
And wander in a wilderneſs,
wherein there is no way.
41 Yet ſetteth he the poor on high
from all his miſeries,
And he, much like unto a flock,
doth make him families.
42 They that are righteous ſhall rejoice,
when they the ſame ſhall ſee;
And,

And, as aſhamed, ſtop her mouth
ſhall all iniquity.
43 Whoſo is wiſe, and will theſe things
obſerve, and them record,
Ev'n they ſhall underſtand the love
and kindneſs of the Lord.

PSALM CVIII.

This pſalm begins with praiſe, and concludes with prayer, and faith is at work in both. (1.) David here gives thanks to God for mercies to himſelf, verſ. 1. 5. (2.) He prays to God for mercies for the land, pleading the promiſes of God, and putting them in ſuit, verſ. 6.—13. The former part is taken out of Pſal. lvii. 7. *&c.* the latter out of Pſal. lx. 5. *&c.* and both with very little variation; to teach us, that we may, in prayer, uſe the ſame words that we have formerly uſed, provided it be with new affections. It intimates likewiſe that it is not only allowable, but ſometimes convenient, to gather ſome verſes out of one pſalm, and ſome out of another, and to put them together to be ſung to the glory of God. In ſinging this pſalm, we muſt give glory to God, and take comfort to ourſelves.

A ſong *or* pſalm of David.

MY heart is fix'd, Lord, I will ſing,
and with my glory praiſe.
2 Awake up, pſaltery and harp,
myſelf I'll early raiſe.
3 I'll praiſe thee 'mong the people, Lord,
'mong nations ſing will I.
4 For above heav'n thy mercy's great,
thy truth doth reach the ſky.
5 Be thou above the heavens, Lord,
exalted glorioufly:

Thy

Thy glory all the earth above
be lifted up on high.
6 That thoſe who thy beloved are,
delivered may be:
O do thou ſave with thy right hand,
and anſwer give to me.
7 God in his holineſs hath ſaid,
Herein I will take pleaſure,
Schechem I will divide, and forth
will Succoth's valley meaſure.
8 Gilead I claim as mine by right,
Manaſſeh mine ſhall be,
Ephra'm is of my head the ſtrength,
Judah gives laws for me.
9 Moab's my waſhing-pot, my ſhoe
I'll over Edom throw:
Over the land of Paleſtine
I will in triumph go.
10 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?
11 O God, thou who hadſt caſt us off,
this thing wilt thou not do?
And wilt not thou, ev'n thou, O God,
forth with our armies go?
12 Do thou from trouble give us help:
for helpleſs is man's aid.

13 Through

13 Through God we ſhall do valiantly:
our foes he ſhall down tread.

PSALM CIX.

Whether David penned this pſalm when he was perſecuted by Saul, or when his ſon Abſalom rebelled againſt him, or upon occaſion of ſome other trouble that was given him, is uncertain; and whether the particular enemy he prays againſt was Saul, or Doeg, or Ahitophel, or ſome other not mentioned in the ſtory, we cannot determine; but it is certain, that in penning it he had an eye to Chriſt, his ſufferings and his perſecutors for that imprecation, verſ. 8. is applied to Judas, Acts i. 20. And the reſt of the prayers here againſt his enemies were the expreſſions not of paſſion, but of the ſpirit of prophecy. (1.) He lodgeth a complaint in the court of heaven, of the malice and baſe ingratitude of his enemies, and with it an appeal to the righteous God, verſ. 1.—5. (2.) He prays againſt his enemies, and devotes them to deſtruction, verſ. 6. to 20. (3.) He prays for himſelf, that God would help and ſuccour him in his low condition, verſ. 21.—29. (4.) He concludes with a joyful expectation that God would appear for him, verſ. 30. 31. In ſinging this pſalm, we muſt comfort ourſelves with the believing foreſight of the certain deſtruction of all the enemies of Chriſt and his church, and the certain ſalvation of all thoſe that truſt in God, and keep cloſe to him.

To the chief muſician, A pſalm of David.

O Thou the God of all my praiſe,
do thou not hold thy peace.
2 For mouths of wicked men, to ſpeak
againſt me, do not ceaſe;
The mouths of vile deceitful men
againſt me open'd be:
And with a falſe and lying tongue
they have accuſed me.
3 They did beſet me round about
with words of hateful ſpite:
And

And though to them no cauſe I gave,
  againſt me they did fight.
4 They for my love became my foes:
  but I me ſet to pray.
5 Evil for good, hatred for love,
  to me they did repay.
6 Set thou the wicked over him:
  and upon his right hand
Give thou his greateſt enemy,
  ev'n Satan, leave to ſtand.
7 And when by thee he ſhall be judg'd,
  let him condemned be;
And let his pray'r be turn'd to ſin,
  when he ſhall call on thee.
8 Few be his days, and in his room
  his charge another take.
9 His children let be fatherleſs,
  his wife a widow make.
10 His children let be vagabonds,
  and beg continually:
And, from their places deſolate,
  ſeek bread for their ſupply.
11 Let covetous extortioners
  catch all he hath away:
Of all for which he labour'd hath
  let ſtrangers make a prey.
12 Let there be none to pity him:
  let there be none at all

That

That on his children fatherleſs
will let his mercy fall.
13 Let his poſterity from earth
cut off for ever be,
And in the foll'wing age their name
be blotted out by thee.
14 Let God his father's wickedneſs
ſtill to remembrance call:
And never let his mother's ſin
be blotted out at all.
15 But let them all before the Lord
appear continually,
That he may wholly from the earth
cut off their memory.
16 Becauſe he mercy minded not,
but perſecuted ſtill
The poor and needy, that he might
the broken hearted kill.
17 As he in curſing pleaſure took,
ſo let it to him fall:
As he delighted not to bleſs,
ſo bleſs him not at all.
18 As curſing he like cloaths put on;
into his bowels ſo,
Like water, and into his bones,
like oil, down let it go.
19 Like to the garment let it be
which doth himſelf array,

And

And for a girdle, wherewith he
is girt about alway.
20 From God let this be their reward
that en'mies are to me,
And their reward, that ſpeak againſt
my ſoul maliciouſly.
21 But do thou, for thine own name's
O God the Lord, for me: (ſake,
Sith good and ſweet thy mercy is,
from trouble ſet me free.
22 For I am poor and indigent,
afflicted ſore am I,
My heart within me alſo is
wounded exceedingly.
23 I paſs like a declining ſhade,
am like the locuſt toſt.
24 My knees through faſting weaken'd
my fleſh hath fatneſs loſt. (are,
25 I alſo am a vile reproach
unto them made to be:
And they that did upon me look,
did ſhake their heads at me.
26 O do thou help and ſuccour me,
who art my God and Lord:
And, for thy tender mercies ſake,
ſafety to me afford:
27 That thereby they may know, that
is thy almighty hand; (this
And

And that thou, Lord, haſt done the ſame,
they may well underſtand. (Lord,
28 Although they curſe with ſpite, yet,
bleſs thou with loving voice:
Let them aſham'd be when they riſe:
thy ſervant let rejoice.
29 Let thou mine adverſaries all
with ſhame be clothed over:
And let their own confuſion
them, as a mantle, cover.
30 But as for me, I with my mouth
will greatly praiſe the Lord;
And I among the multitude
his praiſes will record.
31 For he ſhall ſtand at his right hand
who is in poverty,
To ſave him from all thoſe that would
condemn his ſoul to die.

PSALM CX.

This pſalm is pure goſpel; it is only and wholly concerning Chriſt, the Meſſiah, promiſed to the fathers, and expected by them; it is plain the Jews of old, even the worſt of them, ſo underſtood it, however the modern Jews have endeavoured to pervert it, and to rob us of it; for when the Lord Jeſus propoſed a queſtion to the Phariſees upon the firſt words of this pſalm, where he takes it for granted, that David in Spirit calls Chriſt his Lord, though he were his Son, they choſe rather to ſay nothing, and to own themſelves gravelled, than to make it a queſtion, whether David doth indeed ſpeak of the Meſſiah, or no; for they freely yield ſo plain a truth, though they forſee it will turn to their own diſgrace, Matth. xxii. 41. *&c.* Of him therefore, no doubt, the prophet here ſpeaks, of him, and of no other man. Chriſt, as our Redeemer, executes the office

fice of a Prophet, of a Priest, and of a King, both in his state of humiliation and exaltation; and of each of these we have here an account. (1.) His prophetical office, vers. 2. (2.) His priestly office, vers. 4. (3.) His kingly office, vers. 1. 3. 5. 6. (4.) His estates of humiliation and exaltation, vers. 7. In singing this psalm, we must act faith upon Christ, submit ourselves entirely to him, to his grace and government, and triumph in him as our Prophet, Priest, and King, by whom we hope to be ruled and taught, and saved for ever; and as the Prophet, Priest, and King of the whole church, who shall reign till he has put down all opposing rule, principality and power, and delivered up the kingdom to God the Father.

A psalm of David.

THE Lord did say unto my Lord,
Sit thou at my right hand,
Until I make thy foes a stool
whereon thy feet may stand.
2 The Lord shall out of Zion send
the rod of thy great pow'r:
In midst of all thine enemies
be thou the governor.
3 A willing people, in thy day
of pow'r, shall come to thee,
In holy beauties from morn's womb:
thy youth like dew shall be.
4 The Lord himself hath made an oath,
and will repent him never,
Of th' order of Melchizedek
thou art a priest for ever.
5 The glorious and mighty Lord,
that sits at thy right hand,
Shall,

Shall, in his day of wrath, ſtrike through
kings that do him withſtand.
6 He ſhall among the heathen judge,
he ſhall with bodies dead
The places fill: o'er many lands
he wound ſhall ev'ry head.
7 The brook that runneth in the way
with drink ſhall him ſupply:
And for this cauſe, in triumph he
ſhall lift his head on high.

PSALM CXI.

This, and divers of the pſalms that follow it, ſeem to have been penned by David for the ſervice of the church, in their ſolemn feaſts, and not upon any particular occaſion. This is a pſalm of praiſe, the title of it is Hallelujah, Praiſe ye the Lord; intimating, that we muſt addreſs ourſelves to the uſe of this pſalm, with hearts diſpoſed to praiſe God. It is compoſed alphabetically, each ſentence beginning with a ſeveral letter of the Hebrew alphabet, in order exactly: and two ſentences to each verſe, and three a-piece to the two laſt. The pſalmiſt exhorting to praiſe God, (1.) Sets himſelf for an example, verſ. 1. (2.) Furniſhes us with matter for praiſe from the works of God: 1. The greatneſs of his works, and the glory of them. 2. The righteouſneſs of them. 3. The goodneſs of them. 4. The power of them. 5. The conformity of them to his word of promiſe. 6. The perpetuity of them. Theſe obſervations are intermixed, verſ. 2.—9. (3) He recommends the holy fear of God, and conſcientious obedience to his commands, as the moſt acceptable way of praiſing God, verſ. 10.

PRAISE ye the Lord. With my whole (heart
I will God's praiſe declare,
Where the aſſemblies of the juſt
and congregations are.

2 The whole works of the Lord our God,
are great above all meaſure,
Sought out they are of ev'ry one
that do therein take pleaſure.
3 His work moſt honourable is,
moſt glorious and pure:
And his untainted righteouſneſs
for ever doth endure.
4 His works moſt wonderful he hath
made to be thought upon:
The Lord is gracious, and he is
full of compaſſion.
5 He giveth meat unto all thoſe
that truly do him fear:
And evermore his covenant
he in his mind will bear.
6 He did the power of his works
unto his people ſhow,
When he the heathen's heritage
upon them did beſtow.
7 His handy-works are truth and right;
all his commands are ſure.
8 And done in truth and uprightneſs,
they evermore endure.
9 He ſent redemption to his folk,
his covenant for ay
He did command: holy his name
and rev'rent is alway.

10 Wiſdom's

10 Wiſdom's beginning is God's fear:
good underſtanding they
Have all, that his commands fulfil:
his praiſe endures for ay.

PSALM CXII.

This pſalm is compuſed alphabetilly as the former is, and is (like the former) entitled, Hallelujah; though it treats of the happineſs of the ſaints, becauſe it redounds to the glory of God; and whatever we have the pleaſure of, he muſt have the praiſe of. It is a comment upon the laſt verſe of the foregoing pſalm, and fully ſhews, how much it is our wiſdom to 'fear God, and do his commandments.' We have here, (1.) The character of the righteous, verſ. 1. (2.) The bleſſdneſs of the righteous. [1] There is a bleſſing entailed on their poſterity, verſ. 2. [2.] There is a bleſſing conferred upon themſelves, 1. Proſperity outward and inward verſ. 3. 2. Comfort verſ. 4. 3. Wiſdom, verſ. 5. 4. Stability, verſ. 6. 7. 8. 5. Honour, verſ. 6. 9. (3.) The miſery of the wicked, verſ. 10. So that here is good and evil ſet before us, the bleſſing and the curſe. In ſinging this pſalm, we muſt not only teach and admoniſh ourſelves and one another to anſwer the characters here given of the happy, but comfort and encourage ourſelves and one another, with the privileges and comforts here ſecured to the holy.

PRaiſe ye the Lord. The man is bleſs'd
that fears the Lord aright,
He who in his commandements
doth greatly take delight.
2 His ſeed and off-ſpring powerful
ſhall be the earth upon:
Of upright men bleſſed ſhall be
the generation.
3 Riches and wealth ſhall ever be
within his houſe in ſtore:

And his unſpotted righteouſneſs
endures for evermore.
4 Unto the upright light doth riſe,
though he in darkneſs be:
Compaſſionate, and merciful,
and righteous is he.
5 A good man doth his favour ſhew,
and doth to others lend;
He with diſcretion his affairs
will guide unto the end.
6 Surely there is not any thing
that ever ſhall him move:
The righteous man's memorial
ſhall everlaſting prove.
7 When he ſhall evil tidings hear,
he ſhall not be afraid:
His heart is fix'd, his confidence
upon the Lord is ſtay'd.
8 His heart is firmly ſtabliſhed,
afraid he ſhall not be,
Until upon his enemies
he his deſire ſhall ſee.
9 He hath diſpers'd, giv'n to the poor;
his righteouſneſs ſhall be
To ages all; with honour ſhall
his horn be raiſed high.
10 The wicked ſhall it ſee, and fret;
his teeth gnaſh, melt away:

What

What wicked men do moſt deſire
ſhall utterly decay.

PSALM CXIII.

This pſalm begins and ends with Hallelujah: for, as many others, it is deſigned to promte the great and good work of praiſing God. (1.) We are here called upon and urged to praiſe God, verſ. 1. 2. 3. (2.) We are here furniſhed with matter for praiſe, and words are put into our mouths; in ſinging which, we muſt, with holy fear and love, give to God the glory of 1. The elevations of his glory and greatneſs, verſ. 4. 5. 2. The condeſcenſions of his grace and goodneſs, verſ. 6.—9. which very much illuſtrate one another, that we may be duly affected with both.

PRaiſe God. Ye ſervants of the Lord,
O praiſe, the Lord's name praiſe.
2 Yea, bleſſed be the name of God
from this time forth always.
3 From riſing ſun to where it ſets,
God's name is to be prais'd.
4 Above all nations God is high,
'bove heav'n's his glory rais'd.
5 Unto the Lord our God, that dwells
on high, who can compare?
6 Himſelf that humbleth things to ſee
in heav'n and earth that are?
7 He from the duſt doth raiſe the poor,
that very low doth lie,
And from the dunghill lifts the man
oppreſs'd with poverty:
8 That he may highly him advance,
and with the princes ſet,

With

With thoſe that of his people are
the chief, ev'n princes great.
9 The barren woman houſe to keep
he maketh, and to be
Of ſons a mother full of joy.
Praiſe to the Lord give ye.

PSALM CXIV.

The deliverance of Iſrael out of Egypt gave birth to their church and nation, which were then founded, then formed; that work of wonder ought therefore to be had in everlaſting remembrance: God gloried in it in the preface to the ten commandments, and Hoſ. xi. 1. 'Out of Egypt have I 'called my Son.' In this pſalm it is celebrated in lively ſtreams of praiſe; it was fitly therefore made a part of the great hallelujah, or ſong of praiſe, which the Jews were wont to ſing at the cloſe of the paſſover ſupper. It muſt never be forgotten, (1.) That they were brought out of ſlavery, verſ. 1. (2.) That God ſet up his tabernacle among them, verſ. 2. (3.) That the ſea and Jordan were divided before them, verſ. 3. 5. (4.) That the earth ſhook at the giving the law, when God came down on mount Sinai, verſ. 4. 6. 7. (5.) That God gave them water out of the rock, verſ. 8. In ſinging this pſalm, we muſt acknowledge God's power and goodneſs in what he did for Iſrael, applying it to the much greater work of wonder, our redemption by Chriſt, and encouraging ourſelves and others, to truſt in God in the greateſt ſtreights.

WHEN Iſr'el out of Egypt went,
and did his dwelling change,
When Jacob's houſe went out from thoſe
that were of language ſtrange;
2 He Judah did his ſanctuary,
his kingdom Iſr'el make.
The ſea it ſaw, and quickly fled;
Jordan was driven back.

4 Like

4 Like rams the mountains, and like
the hills ſkipp'd to and fro. (lambs
5 O ſea, why fledd'ſt thou? Jordan, back
why waſt thou driven ſo?
6 Ye mountains great, wherefore was it,
that ye did ſkip like rams?
And wherefore was it, little hills,
that ye did leap like lambs?
7 O at the preſence of the Lord,
earth, tremble thou for fear,
While as the preſence of the God
of Jacob doth appear.
8 Who from the hard and ſtony rock
did ſtanding water bring,
And by his pow'r did turn the flint
into a water-ſpring.

PSALM CXV.

Many ancient tranſlations join this pſalm to that which goes next before it, the Septuagint particularly, and the vulgar Latin; but it is in the Hebrew a diſtinct pſalm. In it, we are taught to give glory, (1.) To God, and not to ourſelves, verſ. 1. (2.) To God, and not to idols, verſ. 2. to 8. We muſt give glory to God, 1. By truſting in him, and in his promiſe and bleſſing, verſ. 9.—15. 2. By bleſſing him, verſ. 16. 17. 18. Some think this pſalm was penned upon occaſion of ſome great diſtreſs and trouble that the church of God was in, when the enemies were inſolent and threatening, in which caſe the church doth not ſo much pour out her complaint to God, as place her confidence in God, and triumph in doing ſo; and with ſuch an holy triumph we ought to ſing this pſalm.

NOT unto us, Lord, not to us,
but do thou glory take

Unto

Unto thy name, ev'n for thy truth,
and for thy mercy's ſake.
2 O wherefore ſhould the heathen ſay,
Where is their God now gone?
3 But our God in the heavens is,
what pleas'd him he hath done.
4 Their idols ſilver are and gold
work of men's hands they be.
5 Mouths have they, but they do not (ſpeak;
and eyes, but do not ſee.
6 Ears have they, but they do not hear;
noſes, but ſavour not.
7 Hands, feet, but handle not, nor walk;
nor ſpeak they through their throat.
8 Like them their makers are; and all
on them their truſt that build.
9 O Iſr'el, truſt thou in the Lord:
he is their help and ſhield.
10 O Aaron's houſe, truſt in the Lord:
their help and ſhield is he.
11 Ye that fear God truſt in the Lord:
their help and ſhield he'll be.
12 The Lord of us hath mindful been,
and he will bleſs us ſtill,
He will the houſe of Iſr'el bleſs,
bleſs Aaron's houſe he will.
13 Both ſmall and great that fear the (Lord,
he will them ſurely bleſs.

14 The

14 The Lord will you, you and your ſeed,
ay more and more increaſe.
15 O bleſſed are ye of the Lord,
who made the earth and heav'n.
16 The heav'n, ev'n heav'ns are God's: but
earth to men's ſons hath giv'n. (he
17 The dead, nor who to ſilence go,
God's praiſe do not record.
18 But henceforth we for ever will
bleſs God. Praiſe ye the Lord.

PSALM CXVI.

This is a thankſgiving pſalm; it is not certain, whether David penned it upon any particular occaſion, or upon a general review of the many gracious deliverances God had wrought for him out of ſix troubles, and ſeven, from which he takes riſe for many very lively expreſſions of devotion, love, and gratitude; and with the like pious affections our ſouls ſhould be lifted up to God in ſinging it. Obſerve, (1.) The great diſtreſs and danger that the pſalmiſt was in, which almoſt drove him to deſpair, verſ. 3. 10. 11. (2.) The application he made to God in that diſtreſs, verſ. 4. (3.) The experience he had of God's goodneſs to him in anſwer to prayer; God heard him, verſ. 1. 2.; pitied him, verſ. 5. 6.; delivered him, verſ. 8. (4.) His care what acknowledgments he ſhould make of the goodneſs of God to him, verſ. 12. 1. He will love God, verſ. 1. 2. He will continue to call upon him, verſ. 2. 13. 17. 3. He will reſt in him, verſ. 7. 4. He will walk before him, verſ. 9. 5. He will pay his vows of thankſgiving, in which he will own the tender regard God had to him, and this publickly, verſ. 13. 14. 15. and verſ. 17. 18. 19. Laſtly, He will continue God's faithful ſervant to his life's end, verſ. 16. Theſe are ſuch breathings of a holy ſoul, as beſpeak it very happy.

I Love the Lord, becauſe my voice
and prayers he did hear.
2 I, while

2 I, while I live, will call on him,
who bow'd to me his ear.
3 Of death the cords and ſorrows did
about me compaſs round,
The pains of hell took hold on me:
I grief and trouble found.
4 Upon the name of God the Lord
then did I call; and ſay,
Deliver thou my ſoul, O Lord,
I do thee humbly pray.
5 God merciful and righteous is:
yea, gracious is our Lord.
6 God ſaves the meek: I was brought low,
he did me help afford.
7 O thou my ſoul, do thou return
unto thy quiet reſt,
For largely, lo, the Lord to thee
his bounty hath expreſt.
8 For my diſtreſſed ſoul from death
deliver'd was by thee;
Thou didſt my mourning eyes from tears
my feet from falling free.
9 I in the land of thoſe that live
will walk the Lord before.
10 I did believe, therefore I ſpake:
I was afflicted ſore.
11 I ſaid, when I was in my haſte,
that all men liars be.

12 What

12 What ſhall I render to the Lord,
for all his gifts to me?
13 I'll of ſalvation take the cup
on God's name will I call.
14 I'll pay my vows now to the Lord,
before his people all.
15 Dear in God's ſight is his ſaints death.
16 Thy ſervant, Lord, am I,
Thy ſervant ſure, thine handmaid's ſon:
my bands thou didſt untie.
17 Thank-off'rings I to thee will give,
and on God's name will call.
18 I'll pay my vows now to the Lord,
before his people all:
19 Within the courts of God's own houſe
within the midſt of thee,
O city of Jeruſalem.
Praiſe to the Lord give ye.

PSALM CXVII.

This pſalm is ſhort and ſweet; I doubt the reaſon why we ſing it ſo oft as we do is for the ſhortneſs of it; but if we rightly underſtood and conſidered it, we would ſing it oftner for the ſweetneſs of it, eſpecially to us ſinners of the Gentiles, on whom it caſts a very favourable eye. Here is, (1.) A ſolemn call to all nations to praiſe God, verſ. 1. (2.) Proper matter for that praiſe ſuggeſted, verſ. 2. We are ſoon weary indeed of well-doing, if in ſinging this pſalm, we keep not up thoſe pious and devout affections with which the ſpiritual ſacrifice of praiſe ought to be kindled, and kept burning.

O Give ye praiſe unto the Lord,
all nations that be:

Likewiſe,

Likewiſe, ye people all, accord
his name to magnify.
2 For great to us-ward ever are
his loving kindneſſes:
His truth endures for evermore.
The Lord O do ye bleſs.

PSALM CXVIII.

It is probable David penned this pſalm when he had, after many a ſtorm, weathered his point at laſt, and gained a full poſſeſſion of the kingdom to which he had been anointed. He then invites and ſtirs up his friends to join with him, not only in a cheerful acknowledgment of God's goodneſs, and a cheerful dependance upon that goodneſs for the future, but in a believing expectation of the promiſed Meſſiah, of whoſe kingdom, and his exaltation to it, his were typical: to him, it is certain, the prophet here bears witneſs in the latter part of the pſalm; Chriſt himſelf applies it to himſelf, Matth. xxi. 42. and the former part of the pſalm may fairly, and without forcing, be accomodated to him and his undertaking. Some think it was firſt calculated for the ſolemnity of the bringing of the ark to the city of David, and was afterwards ſung at the feaſt of tabernacles. In it, (1.) David calls upon all about him, to give to God the glory of his goodneſs, verſ. 1.—4. (2.) He encourageth himſelf and others to truſt in God, from the experience he had had of God's power and pity in the great and kind things he had done for him, verſ. 5.—18. (3.) He gives thanks for his advancement to the throne, as it was a figure of the exaltation of Chriſt, verſ. 19. to 23. (4.) The people, the prieſts, and the pſalmiſt himſelf, triumph in the proſpect of the Redeemer's kingdom, verſ. 24.—29. In ſinging this pſalm, we muſt glorify God for his goodneſs to us, and eſpecially his goodneſs to us in Jeſus Chriſt.

O Praiſe the Lord, for he is good:
his mercy laſteth ever.
2 Let thoſe of Iſrael now ſay,
His mercy faileth never.

3 Now

3 Now let the houſe of Aaron ſay,
his mercy laſteth ever.
4 Let thoſe that fear the Lord now ſay,
his mercy faileth never.
5 I in diſtreſs call'd on the Lord:
the Lord did anſwer me.
He in a large place did me ſet,
from trouble made me free.
6 The mighty Lord is on my ſide,
I will not be afraid;
For any thing that man can do,
I ſhall not be diſmay'd.
7 The Lord doth take my part with them
that help to ſuccour me;
Therefore on thoſe that do me hate
I my deſire ſhall ſee.
8 Better it is to truſt in God,
than truſt in man's defence.
9 Better to truſt in God, than make
princes our confidence.
10 The nations joining all in one,
did compaſs me about:
But in the Lord's moſt holy name
I ſhall them all root out.
11 They compaſs'd me about, I ſay,
they compaſs'd me about:
But in the Lord's moſt holy name
I ſhall them all root out.

12 Like

12 Like bees they compaſs'd me about,
like unto thorns that flame
They quenched are: for them ſhall I
deſtroy in God's own name.
13 Thou ſore haſt thruſt, that I might fall:
but my Lord helped me.
14 God my ſalvation is become,
My ſtrength and ſong is he.
15 In dwellings of the righteous
is heard the melody
Of joy and health: the Lord's right
doth ever valiantly. (hand
16 The right hand of the mighty Lord
exalted is on high:
The right hand of the mighty Lord
doth ever valiantly.
17 I ſhall not die, but live, and ſhall
the works of God diſcover.
18 The Lord hath me chaſtiſed ſore:
but not to death giv'n over.
19 O ſet ye open unto me
the gates of righteouſneſs:
Then will I enter into them,
And I the Lord will bleſs.
20 This is the gate of God, by it
the juſt ſhall enter in.
21 Thee will I praiſe, for thou me
and haſt my ſafety been. (heard'ſt,

22 That

22 That ſtone is made head corner-ſtone,
which builders did deſpiſe.
23 This is the doing of the Lord,
and wondrous in our eyes.
24 This is the day God made, in it
we'll joy triumphantly.
25 Save now, I pray thee, Lord: I pray
ſend now proſperity.
26 Bleſſed is he, in God's great name,
that cometh us to ſave:
We, from the houſe which to the Lord
pertains, you bleſſed have.
27 God is the Lord, who unto us
hath made light to ariſe;
Bind ye unto the altar's horns,
with cords, the ſacrifice.
28 Thou art my God, I'll thee exalt;
my God, I will the praiſe,
29 Give thanks to God for he is good:
his mercy laſts always.

PSALM CXIX.

This is a pſalm by itſelf, like none of the reſt; it excells them all, and ſhines brighteſt in this couſtellation. It is much longer than any of them; more than twice as long as any of them. It is not making long prayers that Chriſt cenſures, but making them for a pretence; which intimates, that they are in themſelves good and commendable. It ſeems to me to be a collection of David's pious and devout ejaculations, the ſhort and ſudden breathings and elevations of his ſoul to God, which he wrote down as they occurred, and, towards the latter end of his time, gathered them out of his day-book where they lay ſcattered, added to them many

ny like words, and digeſted them into this pſalm, in which there is ſeldom any coherence between the verſes, but, like Solomon's proverbs, it is a cheſt of gold rings, not a chain of gold links. And we may not only learn, by the pſalmiſt's example, to accuſtom ourſelves to ſuch pious ejaculations, which are an excellent means of maintaining conſtant communion with God, and keeping the heart in frame for the more ſolemn exerciſes of religion, but we muſt make uſe of the pſalmiſt's words, both for the exciting and for the expreſſing of our devout affections: and it is true what ſome have ſaid of this pſalm, He that ſhall read it conſiderately, it will either warm him, or ſhame him. (1.) The compoſure of it is ſingular and very nice. It is divided into twenty-two parts, according to the number of the letters of the Hebrew alphabet, and each part conſiſts of eight verſes; all the verſes of the firſt part beginning with Aleph, all the verſes of the ſecond with Beth, and ſo on, without any flaw, throughout the whole pſalm. Archbiſhop Tillotſon ſaith, It ſeems to have more of poetical ſkill and number in it, than we at this diſtance can eaſily underſtand. Some have called it the ſaint's alphabet; and it were to be wiſhed we had it as ready in our memories, as the very letters of our alphabet, as ready as our A B C. Perhaps the penman found it of uſe to himſelf, to obeſerve this method, as it obliged him to ſink for thoughts, and ſearch for them, that he might fill up the quota of every part; and the letter he was to begin with, might lead him to a word which might ſuggeſt a good ſentence; and all little enough to raiſe any thing that is good in the barren ſoil of our hearts. However, it would be of uſe to the learners, a help to them, both in committing it to memory, and in calling it to mind, upon occaſion, by the letter the firſt word would be got, and that would bring in the whole verſe. thus young people would the eaſier learn it by heart, and retain it the better even in old age. If any cenſure it as childiſh and triffling, becauſe acroſtics are now quite out of faſhion, let them know that the royal pſalmiſt deſpiteth their cenſure; he is a teacher of babes, and if this method may be beneficial to them, he can eaſily ſtoop to it; if this be to be vile, he 'will yet be more vile.' (2.) The general ſcope and deſign of it is to magnify the law, and make it honourable; to ſet forth the excellency and uſefulneſs of divine revelation, and to recommend it to us, not only for the entertainment, but for the government of ourſelves, by the pſalmiſt's own example, who ſpeaks by experience of the benefit of it, and of the good impreſſions made upon him by it; for which he praiſeth God, and earneſtly prays, from firſt to laſt, for the continuance of God's grace with him, to direct and quicken him in the way of his duty. There are ten ſeveral words by which

which divine revelation is called in this psalm; and they are upon the matter synonimous, each of them expressive of the whole compass of it, both that which tells us what God expects from us, and that which tells us what we may expect from him; and of the system of religion which is founded upon it, and guided by it. The things contained in the scripture, and drawn from it, are here called, 1. God's law, because they are enacted by him as our Sovereign. 2. His way because they are the rule both of his providence and our obedience. 3. his testimonies, because they are solemnly declared to the world, and attested beyond contradiction. 4. His commandments, because given with authority, and (as the word signifies) lodged with us as a trust. 5. His precepts, because prescribed to us, and not left indifferent. 6. His word or saying, because it is the declaration of his mind, and Christ the essential, eternal Word, is all in all in it. 7. His judgments, because framed in infinite wisdom, and because by them, we must both judge and be judged. 8. His righteousness, because it is all holy, just, and good, and the rule and standard of righteousness. 9. His statutes because they are fixed and determined, and of perpetual obligation. 10. His truth or faithfulness, because the principles upon which the divine law is built, are eternal truths. And I think there is but one verse (it is vers. 122.) in all this long psalm, in which there is not one or other of these ten words; only in three or four they are used concerning God's providence, or David's practice, as vers. 75. 84. 121. and vers. 132. They are called God's name. The great esteem and affection David had for the word of God, is the more admireable, considering how little he had of it, in comparison with what we have; no more, perhaps, in writing, than the first books of Moses, which were but the dawning of this day; which may shame us who enjoy the full discoveries of divine revelation, and yet are so cold towards it. In singing this psalm, there is work for all the devout affections of a sanctified soul: so copious, so various is the matter of it. We here find that in which we must give glory to God, both as our ruler and great benefactor; and that in which we are to teach and admonish ourselves and one another, so many are the instructions which we here find about a religious life; and to comfort and encourage ourselves and one another, so many are the sweet experiences of one that lived such a life. Here is something or other to suit the case of every Christian. Is any afflicted? is any merry? each will find that here that is proper for them. And it is so far from being a tedious repetition of the same thing, as may seem to those who look over it cursorily, that if we duly meditate upon it, we shall find almost every verse has a new thought, and something

in it very lively. And this, as many other of David's pſalms teach us to be ſententious in our devotions, both alone, and when others join with us; for ordinarily the affections eſpecially of weaker Chriſtians, are more likely to be raiſed and kept by ſhort expreſſions, the ſenſe of which lies in a little room, than by long and laboured periods.

ALEPH. The 1ſt Part.

BLeſſed are they that undefil'd
and ſtraight are in the way,
Who in the Lord's moſt holy law
do walk and do not ſtray.
2 Bleſſed are they who to obſerve
his ſtatutes are inclin'd,
And who do ſeek the living God
with their whole heart and mind.
3 Such in his ways do walk: and they
do no iniquity.
4 Thou haſt commanded us to keep
thy precepts carefully.
5 O that thy ſtatutes to obſerve
thou wouldſt my ways direct!
6 Then ſhall I not be ſham'd, when I
thy precepts all reſpect.
7 Then with integrity of heart
thee will I praiſe and bleſs,
When I the Judgments all have learn'd
of thy pure righteouſneſs.
8 That I will keep thy ſtatutes all
firmly reſolv'd have I:
O do not then moſt gracious God,
forſake me utterly. *BETH.*

BETH. The 2d Part.

9 By what means ſhall a young man
his way to purify? (learn
If he according to thy word
thereto attentive be.
10 Unfeignedly thee have I ſought
with all my ſoul and heart:
O let me not from the right path
of thy commands depart.
11 Thy word I in my heart have hid,
that I offend not thee.
12 O Lord, thou ever bleſſed art:
thy ſtatutes teach thou me.
13 The judgments of thy mouth each one
my lips declared have.
14 More joy thy teſtimonies way
than riches all me gave.
15 I will thy holy precepts make
my meditation,
And carefully I'll have reſpect
Unto thy ways each one.
16 Upon thy ſtatutes my delight
ſhall conſtantly be ſet:
And by thy grace I never will
thy holy word forget.

GIMEL. The 3d Part.

17 With me thy ſervant, in thy grace,
deal bountifully, Lord,

That by thy favour I may live,
and duly keep thy word.
18 Open mine eyes, that of thy law
the wonders I may ſee.
19 I am a ſtranger on this earth,
hide not thy laws from me.
20 My ſoul within me breaks, and doth
much fainting ſtill endure,
Through longing that it hath all times
unto thy judgments pure.
21 Thou haſt rebuk'd the curſed proud,
who from thy precepts ſwerve.
22 Reproach and ſhame remove from me
for I thy laws obſerve.
23 Againſt me princes ſpake with ſpite,
while they in counſel ſat:
But I thy ſervant did upon
thy ſtatutes meditate.
24 My comfort, and my heart's delight,
thy teſtimonies be,
And they in all my doubts and fears
are counſellors to me.

DALETH. The 4th Part.

25 My ſoul to duſt cleaves: quicken me
according to thy word. (heardſt:
26 My ways I ſhew'd, and me thou
teach me thy ſtatutes, Lord.

27 The

27 The way of thy commandements
make me aright to know:
So all thy works that wondrous are
I ſhall to others ſhow.
28 My ſoul doth melt, and drop away,
for heavineſs and grief:
To me, according to thy word,
give ſtrength and ſend relief,
29 From me the wicked way of lies
let far removed be:
And graciouſly thy holy law
do thou grant unto me.
30 I choſen have the perfect way
of truth and verity:
Thy judgments that moſt righteous
before me laid have I.
31 I to thy teſtimonies cleave:
ſhame do not on me caſt.
32 I'll run thy precepts way, when thou
my heart enlarged haſt.

HE. The 5th Part.

33 Teach me, O Lord, the perfect way,
of thy precepts divine,
And to obſerve it to the end
I ſhall my heart incline.
34 Give underſtanding unto me,
ſo keep thy law ſhall I,

Yea,

Yea, ev'n with my whole heart I ſhall
obſerve it carefully.
35 In thy laws path make me to go,
for I delight therein.
36 My heart unto thy teſtimonies,
and not to greed incline.
37 Turn thou away my ſight and eyes
from viewing vanity:
And in thy good and holy way
be pleas'd to quicken me.
38 Confirm to me thy gracious word
which I did gladly hear,
Ev'n to thy ſervant, Lord, who is
devoted to thy fear.
39 Turn thou away my fear'd reproach:
for good thy judgments be,
40 Lo, for thy precepts I have long'd;
in thy truth quicken me.

VAU. The 6th Part.

41 Let thy ſweet mercies alſo come,
and viſit me, O Lord;
Even thy benign ſalvation,
according to thy word.
42 So ſhall I have wherewith I may
give him an anſwer juſt,
Who ſpitefully reproacheth me:
for in thy word I truſt.

43 The

43 The word of truth out of my mouth
take thou not utterly;
For on thy judgments righteous
my hope doth ſtill rely.
44 So ſhall I keep for evermore
thy law continually.
45 And ſith that I thy precepts ſeek,
I'll walk at liberty.
46 I'll ſpeak thy word to kings, and I
with ſhame ſhall not be mov'd:
47 And will delight myſelf always
in thy laws which I lov'd.
48 To thy commandments which I lov'd
my hands lift up I will:
And I will alſo meditate
upon thy ſtatutes ſtill.

ZAIN. The 7th part.

49 Remember, Lord, thy gracious word
thou to thy ſervant ſpake,
Which for a ground of my ſure hope,
thou cauſedſt me to take.
50 This word of thine my comfort is
in mine affliction:
For in my ſtraits I am reviv'd
by this thy word alone.
51 The men whoſe hearts with pride are (ſtuff'd,
did greatly me deride:

Yet

Yet from thy ſtraight commande-
I have not turn'd aſide. (ments
52 Thy judgments righteous, O Lord,
which thou of old forth gave,
I did remember; and myſelf
by them comforted have.
53 Horror took hold on me, becauſe
ill men thy law forſake.
54 I in my houſe of pilgrimage
thy laws my ſongs do make.
55 Thy name by night, Lord, I did mind,
and I have kept thy law.
56 And this I had: becauſe thy word
I kept, and ſtood in awe.

CHETH. The 8th Part.

57 Thou my ſure portion art alone,
which I did chooſe, O Lord:
I have reſolv'd, and ſaid, that I
would keep thy holy word.
58 With my whole heart I did intreat
thy face and favour free:
According to thy gracious word
be merciful to me.
59 I thought upon my former ways,
and did my life well try:
And to thy teſtimonies pure
my feet then turned I.

60 I

60 I did not ſtay, nor linger long,
as thoſe that ſlothful are;
But haſtily thy laws to keep
myſelf I did prepare.
61 Bands of ill men me robb'd; yet I
thy precepts did not ſlight.
62 I'll riſe at midnight thee to praiſe,
ev'n for thy judgments right.
63 I am companion to all thoſe
who fear and thee obey.
64 O Lord, thy mercy fills the earth:
teach me thy laws, I pray.

TETH. The 9th Part.

65 Well haſt thou with thy ſervant dealt,
as thou didſt promiſe give.
66 Good judgment me, and knowledge
for I thy word believe. (teach:
67 Ere I afflicted was, I ſtray'd;
but now I keep thy word.
68 Both good thou art, and good thou
teach me thy ſtatutes, Lord. (doſt:
69 The men that are puft up with pride
againſt me forg'd a lie;
Yet thy commandements obſerve
with my whole heart will I.
70 Their hearts, through worldly eaſe
as fat as greeſe they be: (and wealth

But

But in thy holy law I take
delight continually.
71 It hath been very good for me,
that I afflicted was,
That I might well instructed be,
and learn thy holy laws.
72 The word that cometh from thy (mouth
is better unto me
Than many thousands, and great sums
of gold and silver be.

JOD. The 10th Part.

73 Thou mad'st and fashion'dst me: thy (laws
to know, give wisdom, Lord;
74 So who thee fear shall joy to see
me trusting in thy word.
75 That very right thy judgments are
I know, and do confess,
And that thou hast afflicted me
in truth and faithfulness.
76 O let thy kindness merciful,
I pray thee, comfort me,
As to thy servant faithfully
was promised by thee.
77 And let thy tender mercies come
to me, that I may live:
Because thy holy laws to me
sweet delectation give.

78 Lord,

78 Lord, let the proud aſhamed be,
for they without a cauſe
With me perverſely dealt; but I
will muſe upon thy laws.
79 Let ſuch as fear thee, and have known
thy ſtatutes, turn to me.
80 My heart let in thy laws be ſound;
that ſham'd I never be.

CAPH. The 11th Part.

81 My ſoul for thy ſalvation faints:
yet I thy word believe.
82 Mine eyes fail for thy word, I ſay,
when wilt thou comfort give?
83 For like a bottle I'm become
that in the ſmoke is ſet,
I'm black and parch'd with grief:
thy ſtatutes not forget. (yet I
84 How many are thy ſervant's days?
when wilt thou execute
Juſt judgment on thoſe wicked men
that do me perſecute?
85 The proud have digged pits for me,
which is againſt thy laws.
86 Thy words all faithful are: help me
purſu'd without a cauſe.
87 They ſo conſum'd me, that on earth
my life they ſcarce did leave:

Thy

Thy precepts yet forſook I not,
but cloſe to them did cleave.
88 After thy loving-kindneſs, Lord,
me quicken and preſerve:
The teſtimony of thy mouth
ſo ſhall I ſtill obſerve.

LAMED. The 12th Part.

89 Thy word for ever is, O Lord,
in heaven ſettled faſt.
90 Unto all generations
thy faithfulneſs doth laſt.
The earth thou haſt eſtabliſhed,
and it abides by thee.
91 This day they ſtand as thou or-
for all thy ſervants be. (dain'dſt:
92 Unleſs in thy moſt perfect law
my ſoul delights had found,
I ſhould have periſhed, when as
my troubles did abound.
93 Thy precpts I will ne'er forget:
they quic'kning to me brought.
94 Lord, I am thine, O ſave thou me:
thy precepts I have ſought.
95 For me the wicked have laid wait,
me ſeeking to deſtroy:
But I thy teſtimonies true
conſider will with joy.

96 An

96 An end of all perfection
here have I ſeen, O God:
But as for thy commandement,
it is exceeding broad.

MEM. The 13th Part.

97 O how love I thy law! it is
my ſtudy all the day.
98 It makes me wiſer than my foes:
for it doth with me ſtay.
99 Than all my teachers now I have
more underſtanding far:
Becauſe my meditation
thy teſtimonies are.
100 In underſtanding I excel
thoſe that are ancients:
For I endeavoured keep
all thy commandements.
101 My feet from each ill way I ſtay'd,
that I may keep thy word.
102 I from thy judgments have not ſwerv'd,
for thou haſt taught me, Lord.
103 How ſweet unto my taſte, O Lord,
are all thy words of truth!
Yea, I do find them ſweeter far
than honey to my mouth
104 I through thy precepts, that are pure,
do underſtanding get:

I there-

I therefore ev'ry way that's falſe
with all my heart do hate.

NUN. The 14th Part.

105 Thy word is to my feet a lamp,
and to my path a light.
106 I ſworn have, and I will perform,
to keep thy judgments right.
107 I am with ſore affliction
ev'n overwhelm'd: O Lord,
In mercy raiſe and quicken me,
according to thy word.
108 The free will-off'rings of my mouth
accept, I thee beſeech,
And unto me thy ſervant, Lord,
thy judgments clearly teach.
109 Though ſtill my ſoul be in my hand,
thy laws I'll not forget.
110 I err'd not from them, though for
the wicked ſnares did ſet. (me
111 I of thy teſtimonies have
above all things made choice,
To be my heritage for ay:
for they my heart rejoice.
112 I carefully inclined have
my heart ſtill to attend,
That I thy ſtatutes may perform
alway unto the end,

SAMECH.

SAMECH. The 15th Part.

113 I hate the thoughts of vanity:
but love thy law do I.
114 My ſhield and hiding-place thou art:
I on thy word rely.
115 All ye that evil doers are,
from me depart away;
For the commandments of my God
I purpoſe to obey.
116 According to thy faithful word
uphold and ſtabliſh me,
That I may live, and of my hope
aſhamed never be.
117 Hold thou me up, ſo ſhall I be
in peace and ſafety ſtill:
And to thy ſtatutes have reſpect
continually I will.
118 Thou tread'ſt down all that love to ſtray:
falſe their deceit doth prove
119 Lewd men like droſs away thou putt'ſt:
therefore thy law I love.
120 For fear of thee my very fleſh
doth tremble, all diſmaid;
And of thy righteous judgments, Lord,
my ſoul is much afraid.

AIN. The 16th Part.

121 To all men I have judgment done,
performing juſtice right: Then

Then let me not be left unto
my fierce oppreſſors might.
122 For good unto thy ſervant, Lord,
thy ſervant's ſurety be:
From the oppreſſion of the proud
do thou deliver me.
123 Mine eyes do fail with looking long
for thy ſalvation,
The word of thy pure righteouſneſs
while I do wait upon.
124 In mercy with thy ſervant deal,
thy laws me teach and ſhow.
125 I am thy ſervant, wiſdom give,
that I thy laws may know.
126 'Tis time thou work, Lord: for they
made void thy law divine.
127 Therefore thy precepts more I love
than gold, yea, gold, moſt fine.
128 Concerning all things thy com-
all right I Judge therefore; (mands
And ev'ry falſe and wicked way
I perfectly abhor.

PE. The 17th Part.

129 Thy ſtatutes, Lord, are wonderful:
my ſoul them keeps with care.
130 The entrance of thy word gives light
makes wiſe who ſimple are.

131 My

131 My mouth I have wide opened,
and panted earneſtly:
While after thy commandements
I long'd exceedingly.
132 Look on me, Lord, and merciful
do thou unto me prove,
As thou are wont to do to thoſe
thy name who truly love.
133 O let my footſteps in thy word
aright ſtill order'd be:
Let no iniquity obtain
dominion over me.
134 From man's oppreſſion ſave thou
ſo keep thy laws I will. (me:
135 Thy face make on thy ſervant ſhine:
teach me thy ſtatutes ſtill.
136 Rivers of waters from mine eyes
did run down, when I ſaw
How wicked men run on in ſin,
and do not keep thy law.

TSADDI. The 18th Part.

137 O Lord, thou art moſt righteous,
thy judgments are upright.
138 Thy teſtimonies thou command'ſt,
moſt faithful are, and right.
139 My Zeal hath ev'n conſumed me:
becauſe mine enemies

Thy holy words forgotten have,
and do thy laws deſpiſe.
140 Thy word's moſt pure: therefore
thy ſervant's love is ſet. (on it
141 Small and deſpis'd I am: yet I
thy precepts not forget.
142 Thy righteouſneſs is righteouſneſs
which ever doth endure;
Thy holy law, Lord, alſo is
the very truth moſt pure.
143 Trouble and anguiſh have me found
and taken hold on me:
Yet in my trouble my delights
thy juſt commandments be,
144 Eternal righteouſneſs is in
thy teſtimonies all:
Lord, to me underſtanding give.
and ever live I ſhall.

KOPH. The 19th Part.

145 With my whole heart I cry'd, Lord,
I will thy word obey. (hear:
146 I cry'd to thee, ſave me, and I
will keep thy laws alway.
147 I of the morning did prevent
the dawning, and did cry:
For all mine expectation
did on thy word rely.

148 Mine

148 Mine eyes did timeouſly prevent
the watches of the night,
That in thy word, with careful mind,
then meditate I might.
149 After thy loving-kindneſs hear
my voice, that calls on thee:
According to thy judgment, Lord,
revive and quicken me, (nigh
150 Who follow miſchief, they draw
they from thy law are far.
151 But thou art near, Lord: moſt firm
all thy commandments are. (truth
152 As for thy teſtimonies all,
of old this have I try'd,
That thou haſt ſurely founded them
for ever to abide.

REAH. The 20th Part.

153 Conſider mine affliction,
in ſafety do me ſet,
Deliver me, O Lord: for I
thy law do not forget.
154 After thy word revive thou me:
ſave me, and plead my cauſe.
155 Salvation is from ſinners far:
for they ſeek not thy laws.
156 O Lord, both great and manifold
thy tender mercies be:

According to thy judgments juſt
revive and quicken me.
157 My perſecutors many are,
and foes, that do combine:
Yet from thy teſtimonies pure
my heart doth not decline.
158 I ſaw tranſgreſſors, and was griev'd:
for they keep not thy word.
159 See how I love thy law: as thou
art kind, me quicken, Lord.
160 From the beginning all thy word
hath been moſt true and ſure:
Thy righteous judgments ev'ry one
for evermore endure.

SCHIN. The 21ſt Part.

161 Princes have perſecuted me,
although no cauſe they ſaw;
But ſtill of thy moſt holy word
my heart doth ſtand in awe.
162 I at thy word rejoice, as one
of ſpoil that finds great ſtore.
163 Thy law I love: but lying all
I hate and do abhor.
164 Sev'n times a day it is my care
to give due praiſe to thee:
Becauſe of all thy judgments, Lord,
which righteous ever be.

165 Great

165 Great peace have they who love thy
offence they ſhall have none. (law:
166 I hop'd for thy ſalvation, Lord,
and thy commands have done.
167 My ſoul thy teſtimonies pure
obſerved carefully:
On them my heart is ſet, and them
I love exceedingly.
168 Thy teſtimonies and thy laws
I kept with ſpecial care:
For all my works and ways each one
before thee open are.

TAU. The 22d Part.

169 O let my earneſt pray'r and cry
come near before thee, Lord:
Give underſtanding unto me
according to thy word.
170 Let my requeſt before thee come:
after thy word me free.
171 My lips ſhall utter praiſe, when
haſt taught thy laws to me. (thou
172 My tongue of thy moſt bleſſed word
ſhall ſpeak, and it confeſs:
Becauſe all thy commandements
are perfect righteouſneſs.
173 Let thy ſtrong hand make help to
thy precepts are my choice. (me:

174 I

174 I long'd for thy ſalvation, Lord:
and in thy law rejoice.
175 O let my ſoul live, and it ſhall
give praiſes unto thee:
And let thy judgments gracious
be helpful unto me.
176 I like a loſt ſheep went aſtray,
thy ſervant ſeek, and find:
For thy commands I ſuffer'd not
to ſlip out of my mind.

PSALM CXX.

This pſalm is ſuppoſed to have been penned by David upon occaſion of Doeg's accuſing him and the prieſts to Saul, becauſe it is like Pſal. lii. which was penned on that occaſion; and becauſe the pſalmiſt complains of his being driven out of the congregation of the Lord, and his being forced among barbarous people. (1.) He prays to God to deliver him from the miſchiefs deſigned him by falſe and malicious tongues, verſ. 1. 2. (2) He threatens the judgments of God againſt ſuch, verſ. 3. 4. (3.) He complains of his ill neighbours that were quarrelſome and vexatious, verſ. 5. 6. 7. In ſinging this pſalm, we may comfort ourſelves in reference to the ſcourge of the tongue, when at any time we fall unjuſtly under the laſh of it, that better than we have ſmarted for it.

A ſong of degrees.

IN my diſtreſs to God I cry'd,
and he gave ear to me.
2 From lying lips, and guileful tongue,
O Lord, my ſoul ſet free.
3 What ſhall be giv'n thee? or what
be done to thee falſe tongue? (ſhall
4 Ev'n

4 Ev'n burning coals of juniper,
sharp arrows of the strong.
5 Wo's me, that I in Mesech am
a sojourner so long,
That I in tabernacles dwell
to Kedar that belong.
6 My soul with him that hateth peace
hath long a dweller been
7 I am for peace: but when I speak,
for battle they are keen.

PSALM CXXI.

Some call this the soldier's psalm, and think it was penned in the camp, when David was jeoparding his life in the high places of the field, and thus trusted God to cover his head in the day of battle Others call it the travellers psalm, (for there is nothing in it of military dangers), and think David penned it when he was going abroad, and designed it, *pro vehiculo*, for a good man's convoy and companion in a journey or voyage. But we need not thus appropriate it, where-ever we are, at home or abroad, we are exposed to danger more than we are aware of; and this psalm directs and encourageth us to repose ourselves and our confidence in God, and by faith to put ourselves under his protection, and commit ourselves to his care, which we must do, with an entire resignation and satisfaction. In singing this psalm, (1.) David here assures himself of help from God, vers. 1. 2. (2.) He assures others of it, vers. 3.—8.

A song of degrees.

I to the hills will lift mine eyes,
from whence doth come mine aid.
2 My safety cometh from the Lord,
who heav'n and earth hath made.
3 Thy foot he'll not let slide: nor will
he slumber that thee keeps.

4 Behold

4 Behold, he that keeps Iſrael,
he ſlumbers not nor ſleeps.
5 The Lord thee keeps: the Lord thy (ſhade
on thy right hand doth ſtay.
6 The moon by night thee ſhall not (ſmite;
nor yet the ſun by day.
7 The Lord ſhall keep thy ſoul: he ſhall
preſerve thee from all ill,
8 Henceforth thy going out and in
God keep for ever will.

PSALM CXXII.

This pſalm ſeems to have been penned by David for the uſe of the people of Iſrael, when they came up to Jeruſalem to worſhip at the three ſolemn feaſts. It was in David's time that Jeruſalem was firſt choſen to be the city where God would record his name. It being a new thing, this, among other means, was uſed to to bring the people to be in love with Jeruſalem, as the holy city, though it was but the other day in the hands of the Jebuſites. Obſerve (1.) The joy with which they were to go up to Jeruſalem, verſ. 1. 2. (2.) The great eſteem they were to have of Jeruſalem, verſ 3. 4. 5. (3.) The great concern they were to have for Jeruſalem, and the prayers they were to put up for its welfare, verſ. 6.—9. In ſinging this pſalm, we muſt have an eye to the goſpel-church, which is called the 'Jeruſalem that is 'from above.

A ſong of degrees of David.

1 Joy'd, when, To the houſe of God
go up, they ſaid to me.
2 Jeruſalem, within thy gates
our feet ſhall ſtanding be.
3 Jerus'lem as a city is
compactly built together:

5 Unto

5 Unto that place the tribes go up,
the tribes of God go thither;
To Isr'els testimony, there
to God's name thanks to pay.
5 For thrones of judgment, ev'n the (thrones
of David's house, there stay.
6 Pray that Jerusalem may have
peace and felicity:
Let them that love thee, and thy peace,
have still prosperity.
7 Therefore I wish that peace may still
within thy walls remain,
And ever may thy palaces
prosperity retain.
8 Now, for my friends and brethrens
peace be in thee, I'll say. (sake
9 And for the house of God our Lord,
I'll seek thy good alway.

PSALM CXXIII.

This psalm was penned at a time when the church of God was brought low and trampled upon; some think it was when the Jews were captives in Babylon; though that was not the only time that they were insulted over by the proud. The psalmist begins as if he spoke for himself only, vers. 1. but presently speaks in the name of the church. Here is, (1.) Their expectation of mercy from God, vers. 1. 2. (2.) Their plea for mercy with God, vers. 3. 4. In singing it, we must have our eye up to God's favour with a holy concern, and then an eye down to mens reproach with a holy contempt.

A song of degrees.

O Thou that dwellest in the heav'ns,
I lift mine eyes to thee.

2 Be-

2 Behold, as ſervants eyes do look
their maſters hand to ſee,
As handmaid's eyes her miſtreſs hand:
ſo do our eyes attend
Upon the Lord our God, until
to us he mercy ſend.
3 O Lord, be gracious to us,
unto us gracious be:
Becauſe repleniſh'd with contempt
exceedingly are we.
4 Our ſoul is fill'd with ſcorn of thoſe
that at their eaſe abide,
And with the inſolent contempt
of thoſe that ſwell in pride.

PSALM CXXIV.

David penned this pſalm (we ſuppoſe) upon occaſion of ſome great deliverance which God wrought for him and his people from ſome very threatening danger, which was likely to have involved them all in ruin; whether by foreign invaſion, or inteſtine inſurrection, is not certain; whatever it was, he ſeems to have been himſelf much affected, and very deſirous to affect others, with the goodneſs of God, in making a way for them to eſcape: to him he is careful to give all the glory, and takes none to himſelf, as conquerors uſe to do. (1.) He here magnifies the greatneſs of the danger they were in, and of the ruin they were at the brink of, verſ. 1.—5. (2.) He gives God the glory of their eſcape, verſ. 6. 7. compared with verſ. 1. 2. (3.) He takes encouragement from thence to truſt in God, verſ. 8. In ſinging this pſalm, beſides the application of it to any particular deliverance wrought for us and our people, in our days, and the days of our fathers, we may have in our thoughts the great work of our redemption by Jeſus Chriſt by which we were reſcued from the powers of darkneſs.

A ſong of degrees of David.

HAD not the Lord been on our ſide,
may Iſrael now ſay:

2 Had

2 Had not the Lord been on our ſide,
when men roſe us to ſlay:
3 They had us ſwallow'd quick, when as
their wrath 'gainſt us did flame:
4 Waters had cover'd us, our ſoul
had ſunk beneath the ſtream.
5 Then had the waters, ſwelling high,
over our ſoul made way.
6 Bleſs'd be the Lord, who to their
us gave not for a prey. (teeth
7 Our ſoul's eſcaped as a bird
out of the fowler's ſnare;
The ſnare aſunder broken is,
and we eſcaped are.
8 Our ſure and all-ſufficient help.
is in JEHOVAH's name,
His name who did the heav'n create,
and who the earth did frame.

Another of the ſame.

NOW Iſrael
may ſay, and that truly,
If that the Lord
had not our cauſe maintain'd:
2 If that the Lord
had not our right ſuſtain'd,
When cruel men
againſt us furiouſly
Roſe up in wrath,
to make of us their prey.
3 Then certainly
they had devour'd us all,
And ſwallow'd quick,
for ought that we could deem;
Such was their rage,
as we might well eſteem:

4 And

4 And as fierce floods
before them all things drown,
So had they brought
our soul to death quite down.
5 The raging streams,
with their proud swelling waves,
Had then our soul
o'erwhelmed in the deep;
6 But blest be God,
who doth us safely keep,
And hath not giv'n
us for a living prey
Unto their teeth,
and bloody cruelty.
7 Ev'n as a bird
out of the fowler's snare
Escapes away,
so is our soul set free;
Broke are their nets,
and thus escaped we.
8 Therefore our help
is in the Lord's great name,
Who heav'n and earth
by his great pow'r did frame.

PSALM CXXV.

This short psalm may be summed up in those words of the prophet, Is. iii. 10. 11. 'Say ye to the righteous, It shall be 'well with him. Wo to the wicked, it shall be ill with him.' Thus are life and death, the blessing and the curse, set before us often in the psalms, as well as in the law and the the prophets. (1.) It is certainly well with the people of God; for, 1. They have the promises of a good God, that they shall be fixed, vers. 1. and safe, vers. 2. and not always under hatches, vers. 3. (2.) They have the prayers of a good man, which shall be heard for them, vers. 4. 2. It is certainly ill with the wicked, and particularly with the apostates, vers. 5. Some of the Jewish rabbins are of opinion, that it has reference to the days of the Messiah; however, we that are members of the gospel church may certainly, in singing this psalm, take the comfort of these promises, and the more, if we stand in awe of the threatening.

A song of degrees.

THEY in the Lord that firmly trust,
shall be like Zion hill,

Which

Which at no time can be remov'd,
but ſtandeth ever ſtill.
2 As round about Jeruſalem
the mountains ſtand alway,
The Lord his folk doth compaſs ſo,
from henceforth and for ay.
3 For ill mens rod upon the lot
of juſt men ſhall not ly:
Leſt righteous men ſtretch forth their (hands
unto iniquity.
4 Do thou to all thoſe that be good
thy goodneſs, Lord, impart;
And do thou good to thoſe that are
upright within their heart.
5 But as for ſuch as turn aſide
after their crooked way,
God ſhall lead forthwith wicked men:
on Iſ'rel peace ſhall ſtay.

PSALM. CXXVI.

It was with reference to ſome great and ſurpriſing deliverance of the people of God, out of bondage and diſtreſs, that this pſalm was penned; moſt likely their return out of Babylon in Ezra's time. Though Babylon be not mentioned here, as it is Pſal. cxxxvii. yet their captivity there was the moſt remarkable captivity both in itſelf, and as their return out of it was typical of our redemption by Chriſt. Probably it was penned by Ezra, or ſome of the prophets that came up with the firſt. We read of ſingers of the children of Aſaph, that famous pſalmiſt that returned then, Ezra ii. 41. It being a ſong of aſcents, in which twice the ſame things are repeated with advancement, verſ. 2. 3. and verſ. 4. 5.; it is put here among the reſt of the pſalms that bear that title. (1.) Thoſe that were returned out of captivity are here called upon to be thankful, verſ. 1. 2. 3. (2.) Thoſe that

that were yet remaining in captivity are here prayed for, verſ. 4. and encouraged, verſ. 5. 6. It will be eaſy, in ſinging this pſalm, to apply it either to any particular deliverance wrought for the church, or our own land, or to the great work of our ſalvation by Chriſt.

A ſong of degrees.

WHen Zions bondage God turn'd (back
as men that dream'd were we
2 Then fill'd with laughter was our mouth,
our tongue with melody:
They 'mong the heathen ſaid, The Lord,
great things for them hath wrought.
3 The Lord hath done great things for us:
whence joy to us is brought.
4 As ſtreams of water in the ſouth,
our bondage, Lord, recall.
5 Who ſow in tears, a reaping time
of joy enjoy they ſhall.
6 That man who bearing precious ſeed,
in going forth doth mourn,
He doubtleſs, bringing back his ſheaves
rejoicing ſhall return.

PSALM CXXVII.

This is a family-pſalm, as divers before were ſtate poems, and church-poems. It is intitled (as we read it) for Solomon, dedicated to him by his father. He having a houſe to build, a city to keep, and ſeed to raiſe up to his father, David directs him to look up to God, and to depend upon his providence, without which all his wiſdom, care, and induſtry would not ſerve. Some take it to have been penned by Solomon himſelf, and it may as well be read, A ſong of Solomon, and he wrote a great many: and they compare it with his Eccleſiaſtes, the ſcope of both being the ſame, to ſhew the vanity of worldly care; and how neceſſary it is that

that we keep in with God. On him we muſt depend, (1.) For wealth, verſ. 1. 2. (2.) For heirs to leave it to, verſ. 3. 4. 5. In ſinging this pſalm, we muſt have our eye up unto God for ſucceſs in all our undertakings, and a bleſſing upon all our comforts and enjoyments; becauſe every creature is that to us, and no more than he makes it to be.

A ſong of degrees for Solomon.

EXcept the Lord do build the houſe,
the builders loſe their pain:
Except the Lord the city keep,
the watchman watch in vain.
2 'Tis vain for you to riſe betimes,
or late from reſt to keep,
To feed on ſorrow's bread: ſo gives
he his beloved ſleep.
3 Lo, children are God's heritage:
the womb's fruit his reward.
4 The ſons of youth as arrows are,
for ſtrong mens hands prepar'd.
5 O happy is the man that hath
his quiver fill'd with thoſe:
They unaſhamed in the gate
ſhall ſpeak unto their foes.

PSALM CXXVIII.

This, as the former, is a pſalm for families. In that we are taught that the proſperity of our families depends upon the bleſſing of God, in this we are taught, that the only way to obtain that bleſſing, which will make our families comfortable, is to live in the fear of God, and in obedience to him. They that do ſo in general, they ſhall be bleſſed, verſ. 1. 2. 4. In particular, (1.) They ſhall be proſperous and ſucceſsful in their employments, verſ. 2. (2.) Their relations ſhall be agreeable, verſ. 3. (3.) They ſhall live to ſee their families brought up, verſ. 6. (4.) They ſhall have

have the ſatisfaction of ſeeing the church of God in a flouriſhing condition, verſ. 5. 6. We muſt ſing this pſalm in the firm belief of this truth, that religion and piety is the beſt friend to outward proſperity, giving God the praiſe that it is ſo, and that we have found it ſo; and encourage ourſelves and others with it.

A ſong of degrees.

BLeſs'd is each one that fears the Lord,
and walketh in his ways.
2 For of thy labour thou ſhalt eat:
and happy be always.
3 Thy wife ſhall as a fruitful vine,
by thy houſe-ſides be found:
Thy children like to olive-plants,
about thy table round.
4 Behold, the man that fears the Lord,
thus bleſſed ſhall he be.
5 The Lord ſhall out of Zion give
his bleſſing unto thee;
Thou ſhalt Jerus'lem's good behold
whilſt thou on earth doſt dwell.
6 Thou ſhalt thy childrens children ſee,
and peace on Iſrael.

PSALM CXXIX.

This pſalm relates to the publick concerns of God's Iſrael: it is not certain when it was penned, probably when they were in captivity in Babylon, or about the time of their return. (1.) They look back with thankfulneſs for the former deliverances God had wrought for them, and their fathers, out of many diſtreſſes they had been in from time to time, verſ. 1.—4. (2.) They look forward with a believing prayer for, and proſpect of the deſtruction of all the enemies of Zion, verſ. 5. 8. In ſinging this pſalm, we may

may apply it both ways to the gospel Israel, which, like the Old Testament Israel, has weathered many a storm, and is still threatened by many enemies.

A song of degrees.

OFT did they vex me from my youth,
may Isr'el now declare:
2 Oft did they vex me from my youth:
yet not victorious were.
3 The plowers plow'd upon my back:
they long their furrows drew.
4 The righteous Lord did cut the cords
of the ungodly crew.
5 Let Zion's haters all be turn'd
back with confusion.
6 As grass on houses tops be they,
which fades ere it be grown:
7 Whereof enough to fill his hand
the mower cannot find;
Nor can the man his bosom fill,
whose work is sheaves to bind.
8 Neither say they who do go by,
God's blessing on you rest:
We, in the name of God the Lord,
do wish you to be blest.

PSALM CXXX.

This psalm relates not to any temporal concern, either personal or public, but it is wholly taken up in the affairs of the soul. It is reckoned one of the seven penitential psalms, which have sometimes been made use of by penitents upon their admission into the church; and in singing it, we are all concerned to apply it to ourselves, the psalmist here

expresseth, (1.) His desire towards God, vers. 1. 2. (2.) His repentance before God, vers. 3. 4. (3.) His attendance upon God, vers. 5. 6. (4.) His expectations from God, vers. 7. 8. And as in water face answers to face, so doth the heart of one humble penitent to another.

A song of degrees.

LOrd from the depths to thee I cry'd.
2 My voice, Lord, do thou hear:
Unto my supplications voice.
give an attentive ear,
3 Lord, who shall stand, if thou, O Lord,
shouldst mark iniquity?
4 But yet with thee forgiveness is;
that fear'd thou mayest be.
5 I wait for God, my soul doth wait,
my hope is in his word. (watch,
6 More than they that for morning
my soul waits for the Lord:
I say, more than they that do watch
the morning-light to see.
7 Let Israel hope in the Lord:
for with him mercies be,
And plenteous redemption
is ever found with him.
8 And from all his iniquities
he Isr'el shall redeem.

PSALM CXXXI.

This psalm is David's profession of humility; but humbly made with thankfulness to God, for his grace, and not in vain glory. It is probable enough, that (as most interpreters suggest) David made this protestation in answer to the calumnies

calumnies of Saul and his courtiers, who represented David as an ambitious, aspiring man, who, under a pretence of a divine appointment, sought the kingdom in the pride of his heart. But he appeals to God, that, on the contrary, (1.) He aimed at nothing high or great, vers. 1 (2.) He was very easy in every condition to which God allotted him, vers. 2. And therefore, (3) He encourageth all good people to trust in God, as he did, vers. 3. Some have made it an objection against singing David's psalms, that there are many who cannot say, Their 'heart is not haughty,' &c. It is true there are; but we may sing it for the same purpose that we read it, to teach and admonish ourselves, and one another, what we ought to be, with repentance that we have come short of being so, and humble prayer to God for his grace to make us so.

A song of degrees of David.

MY heart not haughty is, O Lord,
mine eyes not lofty be:
Nor do I deal in matters great,
or things too high for me.
2 I surely have myself behav'd
with quiet sp'rit and mild,
As child of mother wean'd: my soul
is like a weaned child.
3 Upon the Lord let all the hope
of Israel rely,
Ev'n from the time that present is
unto eternity.

PSALM CXXXII.

It is probable, this psalm was penned by Solomon to be sung at the dedication of the temple, which he built according to the charge his father gave him, 1 Chron. xxviii. 2. &c. Having fulfilled his trust, he begs of God to own what he had done. (1.) He had built this house for the honour and service of God; and when he brings the ark into it, the token of God's presence, he desires God himself would come and take possession of it, vers. 8. 9. 10. With these words

Solomon concluded his prayer, 2 Chron. vi. 41. 42. (2.) He had built it in purſuance of the orders he had received from his father; and therefore his pleas to enforce theſe petitions, refer to David. 1. He pleads David's piety towards God, verſ. 1.—7. 2. He pleads God's promiſe to David, verſ. 11. 18. The former introduceth his petition, the latter follows it as an anſwer to it. In ſinging this pſalm, we muſt have a concern for the goſpel-church, as the temple of God, and a dependence upon Chriſt, as David our king, in whom the mercies of God are ſure mercies.

A ſong of degrees.

DAVID, and his afflictions all,
Lord, do thou think upon:
2 How unto God he ſware, and vow'd
to Jacob's mighty One,
3 I will not come within my houſe,
nor reſt in bed at all:
4 Nor ſhall mine eyes take any ſleep,
nor eye-lids ſlumber ſhall,
5 Till for the Lord a place I find,
where he may make abode;
A place of habitation
for Jacob's mighty God.
6 Lo, at the place of Ephratah
of it we underſtood:
And we did find it in the fields,
and city of the wood.
7 We'll go into his tabernacles,
and at his footſtool bow.
8 Ariſe, O Lord, into thy reſt:
th' ark of thy ſtrength, and thou.

9 O

9 O let thy priefts be clothed, Lord,
with truth and righteoufnefs:
And let all thofe that are thy faints
fhout loud for joyfulnefs.
10 For thine own fervant David's fake,
do not deny thy grace,
Nor of thine own anointed One.
turn thou away the face.
11 The Lord in truth to David fware,
he will not turn from it,
I of thy body's fruit will make
upon thy throne to fit.
12 My cov'nant if thy fons will keep,
and laws to them made known;
Their children then fhall alfo fit
for ever on thy throne.
13 For God of Zion hath made choice:
there he defires to dwell.
14 This is my reft: here ftill I'll ftay,
for I do like it well.
15 Her food I'll greatly blefs: her poor
with bread will fatisfy.
16 Her priefts I'll clothe with health: her
fhall fhout forth joyfully. (faints
17 And there will I make David's horn
to bud forth pleafantly:
For him that mine anointed is
a lamp ordain'd have I.

18 As

18 As with a garment I will clothe
with ſhame his en'mies all:
But yet the crown that he doth wear,
upon him flouriſh ſhall,

PSALM CXXXIII.

This pſalm is a brief encomium of unity and brotherly love, which, if we did not ſee the miſeries of diſcord among men, we would think needleſs; but we cannot ſay too much, it were well enough if we could ſay enough, to perſuade people to live together in peace. The conjecture ſome make is well enough of the kind, that David penned it upon occaſion of the union between the tribes, when they all met unanimouſly to make him king. It is a pſalm of general uſe to all ſocieties, leſſer and larger, civil and ſacred. Here is, (1.) The doctrine laid down of the happineſs of brotherly love, verſ. 1. (2.) The illuſtration of that doctrine in two ſimilitudes, verſ. 2. 3. The proof of it in a good reaſon given for it, verſ. 3. And then we are left to make the application, which we ought to do in ſinging of it, provoking ourſelves and one another to holy love. The contents of this pſalm in our Bibles is ſhort, but very proper; it is the benefit of the communion of ſaints.

A ſong of degrees of David.

BEhold how good a thing it is,
and how becoming well,
Together ſuch as brethren are
in unity to dwell.
2 Like precious ointment on the head,
that down the beard did flow,
Ev'n Aaron's beard, and to the ſkirts
did of his garments go.
3 As Hermon's dew, the dew that doth
on Zion hills deſcend;

For

For there the bleſſing God commands,
life that ſhall never end.

PSALM CXXXIV.

This is the laſt of the fifteen ſongs of degrees; and if they were at any time ſung altogether in the temple ſervice, it is fitly made the concluſion of them; for the deſign of it is to ſtir up the miniſters to go on with their work in the night, when the ſolemnities of the day were over. Some make this pſalm to be a dialogue. (1.) In the two firſt verſes, the prieſts or Levites that ſat up all night to keep the watch of the houſe of the Lord, are called upon to ſpend their time while they were upon the guard, not in idle talk, but in the acts of devotion. (2.) In the laſt verſe, they that were thus called upon to praiſe God, pray for him that gave them the exhortation, either the high prieſt, or the captain of the guard. Or thus: they who did that ſervice did mutually exhort one another, and pray for one another. In ſinging this pſalm, we muſt both ſtir up ourſelves to give glory to God, and encourage ourſelves to hope for mercy and grace from him.

A ſong of degrees.

BEHOLD, bleſs ye the Lord, all ye
that his attendants are,
Ev'n you that in God's temple be,
and praiſe him nightly there.
2 Your hands within God's holy place
lift up; and praiſe his name.
3 From Zion hill the Lord thee bleſs,
that heav'n and earth did frame.

PSALM CXXXV.

This is one of the hallelujah-pſalms; that is the title of it, and that is the Amen of it, both its Alpha and its Omega, (1.) It begins with a call to praiſe God particularly a call to the 'ſervants of the Lord, to praiſe him, as in the foregoing pſalm, verſ. 1. 2. 3. (2.) It goes on to furniſh us with matter for praiſe. God is to be praiſed, 1. As the God of Jacob, verſ. 4. 2. As the God of gods, verſ. 5. 3. As

3. As the God of the whole world, verſ. 6. 7. 4. As a terrible God to the enemies of Iſrael, verſ. 8.—11. 5. As a gracious God to Iſrael, both in what he had done for them, and what he would do, verſ. 12. 13. 14. 6. As the only living God, all other gods being vanity and a lie, verſ. 15. 18. (3.) It concludes with another exhortation to all perſons concerned to praiſe God, verſ. 19. 20. 21. In ſinging this pſalm, our hearts muſt be filled, as well as our mouths, with the high praiſes of God.

PRaiſe ye the Lord, the Lord's name (praiſe,
his ſervants, praiſe ye God.
2 Who ſtand in God's houſe, in the courts
of our God make abode.
3 Praiſe ye the Lord, for he is good,
unto him praiſes ſing:
Sing praiſes to his name, becauſe
it is a pleaſant thing.
4 For Jacob to himſelf the Lord
did chooſe of his good pleaſure,
And he hath choſen Iſrael
for his peculiar treaſure.
5 Becauſe I know aſſuredly
the Lord is very great,
And that our Lord above all Gods
in glory hath his ſeat.
6 What thing ſoever pleas'd the Lord,
that in the heav'n did he,
And in the earth, the ſeas, and all
the places deep that be.
7 He from the ends of earth doth make
the vapours to aſcend.

With

With rain he lightnings makes: and
doth from his treaſures ſend (wind
8 Egypt's firſt-born from man to beaſt
9 who ſmote. Strange tokens he
On Pharaoh and his ſervants ſent,
Egypt, in midſt of thee.
10 He ſmote great nations, ſlew great
11 Sihon of Heſhbon king, (kings:
And Og of Baſhan, and to nought
did Canaan's kingdoms bring:
12 And for a wealthy heritage
their pleaſant land he gave,
An heritage which Iſrael
his choſen folk ſhould have.
13 Thy name, O Lord, ſhall ſtill en-
and thy memorial (dure
With honour ſhall continu'd be
to generations all. (judge
14 For why, the righteous God will
his people righteouſly,
Concerning thoſe that do him ſerve
himſelf repent will he.
15 The idols of the nations
of ſilver are and gold,
And by the hands of men is made
their faſhion and mold.
16 Mouths have they, but they do not
eyes, but they do not ſee. (ſpeak;
17 Ears

17 Ears have they, but hear not: and in
their mouths no breathing be.
18 Their makers are like them: so are
all that on them rely.
19 O Isr'el's house, bless God: bless
O Aarons family. (God,
20 O bless the Lord, of Levi's house
ye who his servants are;
And bless the holy name of God,
all ye the Lord that fear.
21 And blessed be the Lord our God
from Zion's holy hill,
Who dwelleth at Jerusalem.
The Lord, O praise ye still.

PSALM CXXXVI.

The scope of this psalm is the same with that of the foregoing psalm, but there is something very singular in the composure of it for the latter half of each verse is the same repeated throughout the psalm, 'for his mercy endureth for, ever,' and yet no vain repetition. It is allowed, that such burdens or keepings, as we call them, add very much to the beauty of a song, and help to make it moving and affecting; nor can any vers. contain more weighty matter, or more worthy to be thus repeated than this, that 'God's 'mercy endureth for ever;' and the repetition of it here twenty-six times intimates, (1) That God's mercies to his people are thus repeated and drawn, as it were, with a *continuando* from the beginning to the end, with a progress and advance *in infinitum*. (2.) That in every particular favour, we ought to take notice of the mercy of God, and to take notice of it as enduring still, the same now that it has been, and enduring for ever, the same always that it is. (3.) That the everlasting continuance of the mercy of God is very much his honour, and that which he glories in, and very much the saints comfort, and that which they glory in It is that which therefore our hearts should be full of and greatly affected with, so as that the most frequent mention of it, instead

ſtead of cloying us, ſhould raiſe us the more, becauſe it will be the ſubject of our praiſe to all eternity. This moſt excellent ſentence, that 'God's mercy endureth for ever,' is magnified above all the truths concerning God, not only by the repetition of it here, but by the ſignal tokens of divine acceptance, with which God owned the ſinging of it both in Solomon's time, 2 Chron. v. 13. when they ſang theſe words, 'for his mercy endureth for ever,' the houſe was filled with a cloud; and in Jehoſhaphat's time, when they ſang theſe words, God gave them victory, 2 Chron. xx. 21. 22. which ſhould make us love to ſing, 'His mercies ſure doth ſtill endure eternally.' We muſt praiſe God, 1 As great and good in himſelf, verſ. 1. 2. 3. (2.) As the Creator of the world, verſ. 5.—9. (3.) As Iſrael's God and Saviour, verſ. 10. to 22. (4.) As our Redeemer, verſ. 23. 24 (5.) As the great Benefactor of the whole creation, and God over all bleſſed forevermore, verſ. 25. 26.

PSALM CXXXVI.

GIve thanks to God, for good is he:
for mercy hath he ever.
2 Thanks to the God of gods give ye:
for his grace faileth never.
3 Thanks give the Lord of lords unto:
for mercy hath he ever.
3 Who only wonders great can do:
for his grace faileth never.
5 Who by his wiſdom made heav'ns
for mercy hath he ever. (high:
6 Who ſtretch'd the earth above the ſea:
for his grace faileth never.
7 To him that made the great lights
for mercy hath he ever. (ſhine:
8 The ſun to rule till day decline:
for his grace faileth never.

9 The

9 The moon and ſtars to rule by night:
for mercy hath he ever.
10 Who Egypt's firſt born kill'd out-
for his grace faileth never. (right:
11 And Iſr'el brought from Egypt land:
for mercy hath he ever. (ſtrong hand:
12 With ſtretch'd out arm, and with
for his grace faileth never.
13 By whom the Red ſea parted was:
for mercy hath he ever.
14 And through its midſt made Iſr'el
for his grace faileth never. (paſs:
15 But Pharaoh and his hoſt did drown:
for mercy hath he ever.
16 Who through the deſert led his own:
for his grace faileth never.
17 To him great kings who overthrew:
for he hath mercy ever.
18 Yea, famous kings in battle ſlew:
for his grace faileth never.
19 Ev'n Sihon king of Amorites:
for he hath mercy ever.
20 And Og the king of Baſhanites:
for his grace faileth never
21 Their land in heritage to have:
(for mercy hath he ever.)
22 His ſervant Iſr'el right he gave:
for his grace faileth never.

23 In

23 In our low ſtate who on us thought:
for he hath mercy ever.
24 And from our foes our freedom (wrought:
for his grace faileth never.
25 Who doth all fleſh with food relieve:
for he hath mercy ever.
26 Thanks to the God of heaven give:
for his grace faileth never.

Another of the ſame.

PRAISE God, for he is kind,
His mercy laſts for ay.
1 Give thanks with heart and mind
To God of gods alway:
For certainly
His mercies dure
Moſt firm and ſure
Eternally.
3 The Lord of Lords praiſe ye,
Whoſe mercies ſtill endure.
4 Great wonders only he
Doth work by his great pow'r:
For certainly, *&c.*
5 Which God omnipotent,
By might and wiſdom high,
The heav'n and firmament
Did frame, as we may ſee:
For certainly, *&c.*
6 To him who did out-ſtretch
This earth ſo great and wide,
Above the water reach,
Making it to abide:
For certainly, *&c.*
7 Great lights he made to be,
For his grace laſteth ay.
8 Such as the ſun we ſee,
To rule the lightſome day:
For certainly, *&c.*
9 Alſo the moon ſo clear,
Which ſhineth in our ſight,
The ſtars that do appear,
To guide the darkſome night:
For certainly, *&c.*

10 To

10 To him that Egypt ſmote,
Who did his meſſage ſcorn:
And in his anger hot
Did kill all their firſt-born:
For certainly, &c.
11 Thence Iſr'el out he brought:
for his grace laſteth ever.
12 With a ſtrong hand he wrought,
And ſtretcht-out arm deliver:
For certainly. &c.
13 The ſea he cut in two;
for his grace laſteth ſtill.
14 And through its midſt to go
Made his own Iſrael:
For certainly, &c.
15 But overwhelm'd and loſt
Was proud king Pharaoh,
With all his mighty hoſt,
And chariots there alſo:
For certainly, &c.
16 To him who pow'rfully
His choſen people led,
Ev'n through the deſert dry,
And in that place them fed:
For certainly, &c.
17 To him great kings who ſmote;
For his grace hath no bound.
18 Who ſlew, and ſpared not
Kings famous and renown'd:
For certainly, &c.
19 Sihon th' Amorites king:
For his grace laſteth ever.
20 Og alſo who did reign
The land of Baſhan over:
For certainly, &c.
21 Their land by lot he gave:
For his grace faileth never.
22 That Iſr'el might it have
In heritage for ever:
For certainly, &c.
23 Who hath remembered
Us in our low eſtate;
24 And us delivered
From foes which did us hate:
For certainly, &c.
25 Who to all fleſh gives food:
For his grace faileth never.
26 Give thanks to God moſt good,
The God of heav'n for ever:
For certainly, &c.

PSALM

There are divers pſalms which are thought to have been penned in the latter days of the Jewiſh church, when prophecy was near expiring, and the canon of the Old Teſtament ready to be cloſed up; but none of them appears ſo plainly to be of a late date, as this here, which was penned when the people of God were captives in Babylon, and there inſulted over by their proud oppreſſors; probably, it was towards the latter end of their captivity; for now they ſaw the deſtruction of Babylon haſtening on apace, verſ. 8. which would be their diſcharge. It is a mournful pſalm, a, lamentation; and the Septuagint make it one of the lamentations of Jeremiah, naming him for the author of it. Here, (1.) The melancholy captives cannot enjoy themſelves verſ. 1. 2. (2.) They cannot humour their proud oppreſſors, verſ. 3. 4. (3.) They cannot forget Jeruſalem, verſ. 5. 6. (4.) They cannot forgive Edom and Babylon, verſ. 7. 8. . In ſinging this pſalm, we muſt be much affected with the concernments of the church, eſpecially that part of it that is in affliction, laying the ſorrows of God's people near our hearts, comforting ourſelves in the proſpect of the deliverance of the church, and the ruin of its enemies in due time, but carefully avoiding all perſonal animoſities, and not mixing the leaven of malice with our ſacrifices.

BY Babel's ſtreams we ſat and wept.
when Zion we thought on.
2 In midſt thereof we hang'd our harps
the willow-trees upon.
3 For there a ſong required they
who did us captive bring;
Our ſpoilers call'd for mirth, and
A ſong of Zion ſing. (ſaid,
4 O how the Lord's ſong ſhall we ſing
within a foreign land?
5 If thee, Jerus'lem, I forget.
ſkill part from my right hand.
6 My tongue to my mouth's roof let
if I do thee forget, (cleave,
Jeruſalem,

Jeruſalem, and thee above
my chief joy do not ſet.
7 Remember Edom's children, Lord,
who in Jerus'lem's day,
Ev'n unto its foundation
Raze, raze it quite, did ſay.
8 O daughter thou of Babylon,
near to deſtruction,
Bleſs'd ſhall he be that thee rewards.
as thou to us haſt done.
9 Yea, happy ſurely ſhall he be,
thy tender little ones,
Who ſhall lay hold upon, and them
ſhall daſh againſt the ſtones.

PSALM. CXXXVIII.

It doth not appear, nor is it material to enquire, upon what occaſion David penned this pſalm; but in it, (1.) He looks back with thankfulneſs upon the experiences he had had of God's goodneſs to him, verſ. 1. 2. 3. (2.) He looks forward with comfort, in hopes, 1. That others would go on to praiſe God like him, verſ. 4. 5. 2. That God would go on to do good to him, verſ. 6. 7. 8. In ſinging this pſalm, we muſt, in like manner, devote ourſelves to God's praiſe and glory, and repoſe ourſelves in his power and goodneſs.

A pſalm of David.

THEE will I praiſe with all my heart,
I will ſing praiſe to thee
2 Before the gods: and worſhip will
toward thy ſanctuary;
I'll praiſe thy name, ev'n for thy truth,
and

and kindneſs of thy love:
For thou thy word haſt magnify'd
all thy great name above.
3 Thou didſt me anſwer in the day
when I to thee did cry:
And thou my fainting ſoul with
didſt ſtrengthen inwardly. (ſtrength
4 All kings upon the earth that are,
ſhall give thee praiſe, O Lord,
When as they from thy mouth ſhall
thy true and faithful word. (hear
5 Yea, in the righteous ways of God
with gladneſs they ſhall ſing:
For great's the glory of the Lord,
who doth for ever reign.
6 Though God be high, yet he reſpects
all thoſe that lowly be;
Whereas the proud and lofty ones
afar off knoweth he.
7 Though I in midſt of trouble walk,
I life from thee ſhall have; (thine hand,
'Gainſt my foes wrath thou'lt ſtretch
thy right hand ſhall me ſave.
8 Surely, that which concerneth me,
the Lord will perfect make:
Lord, ſtill thy mercy laſts: do not
thine own hands works forſake.

Some of the Jewish doctors are of opinion, that this is the most excellent of all the psalms of David; and a very pious devout meditation it is upon the doctrine of God's omniscience, which we should therefore have our hearts fixed upon, and filled with, in singing this psalm. (1.) This doctrine is here asserted and fully laid down, vers. 1.—6. (2.) It is confirmed by two arguments. 1. God is every where present, therefore he knows all, vers. 7.—12. 2. He made us, therefore he knows us, vers. 13. 16. (3.) Some inferences are drawn from this doctrine. 1. It may fill us with pleasing admiration of God, vers. 17. 18. 2. With a holy dread and detestation of sin and sinners, vers. 19. 22. 3. With a holy satisfaction in our own integrity, concerning which we may appeal to God, vers. 23. 24. This great and self evident truth, that God knows our hearts, and the hearts of all the children of men, if we did but mix faith with it, and seriously consider it, and apply it, would have a great influence upon our holiness, and upon our comfort.

To the chief musician, A psalm of David.

O Lord, thou hast me search'd, and (known.
2 Thou know'st my sitting down
And rising up; yea, all my thoughts
afar to thee are known.
3 My footsteps, and my lying down,
thou compassest always;
Thou also most entirely art
acquaint with all my ways.
4 For in my tongue, before I speak,
not any word can be,
But altogether, lo, O Lord,
it is well known to thee.
5 Behind, before, thou hast beset,
and laid on me thine hand.
6 Such knowledge is too strange for me:
too high to understand.

7 From

7 From thy ſp'rit whither ſhall I go?
or from thy preſence fly?
8 Aſcend I heav'n, lo, thou art there;
there, if in hell I lie.
9 Take I the morning's wings, and dwell
in utmoſt parts of ſea:
10 Even there, Lord, ſhall thy hand me lead,
thy right hand hold ſhall me.
11 If I do ſay, that darkneſs ſhall
me cover from thy ſight:
Then ſurely ſhall the very night
about me be as light.
12 Yea, darkneſs hideth not from thee;
but night doth ſhine as day:
To thee the darkneſs and the light
are both alike alway.
13 For thou poſſeſſed haſt my reins:
and thou haſt cover'd me,
When I within my mother's womb
incloſed was by thee.
14 Thee will I praiſe, for fearfully
and ſtrangely made I am;
Thy works are marv'lous, and right well
my ſoul doth know the ſame.
15 My ſubſtance was not hid from thee,
when as in ſecret I
Was made; and in earth's loweſt parts
was wrought moſt curiouſly.

16 Thine eyes my ſubſtance did behold
yet being unperfect,
And in the volume of thy book
my members all were writ,
Which after in continuance
were faſhion'd ev'ry one,
When as they yet all ſhapeleſs were,
and of them there was none.
17 How precious alſo are thy thoughts,
O gracious God, to me!
And in their ſum how paſſing great
and numberleſs they be!
18 If I ſhould count them, than the ſand
they more in number be:
What time ſoever I awake,
I ever am with thee.
19 Thou, Lord, wilt ſure the wicked ſlay:
hence from me, bloody men.
20 Thy foes againſt thee loudly ſpeak,
and take thy name in vain.
21 Do not I hate all thoſe, O Lord,
that hatred bear to thee?
With thoſe that up againſt thee riſe
can I but grieved be?
22 With perfect hatred them I hate:
my foes I them do hold.
23 Search me, O God, and know my (heart:
try me, my thoughts unfold.

24 And

24 And ſee if any wicked way
there be at all in me.
And in thine everlaſting way
to me a leader be.

PSALM CXL.

This and the four following pſalms are much of a piece, and the ſcope of them the ſame with many that we met with in the beginning and middle of the book of Pſalms, but few of late. They were penned by David (as it ſhould ſeem) when he was perſecuted by Saul; one of them is ſaid to be his prayer when he was in the cave, and it is probable all the reſt were penned about the ſame time. In this pſalm, (1.) David complains of the malice of his enemies, and prays to God to preſerve him from them, verſ. 1.—5. (2.) He encourageth himſelf in God, as his God, verſ. 6. 7. (3.) He prays for, and prophesies the deſtruction of his perſecutors, verſ. 8.—11. (4.) He aſſures all God's afflicted people that their trobles would in due time end well, verſ. 12-13. with which aſſurence we muſt comfort ourſelves and one another in ſinging this pſalm.

To the chief muſician, A pſalm of David.

LORD, from the ill and froward man
give me deliverance:
And do thou ſafe preſerve me from
the man of violence.
2 Who in their heart miſchievous things
are meditating ever;
And they for war aſſembled are
continually together.
3 Much like unto a ſerpent's tongue
their tongues they ſharp do make:
And underneath their lips there lies
the poiſon of a ſnake.

4 Lord,

4 Lord, keep me from the wicked's hands
from violent men me ſave,
Who utterly to overthrow
my goings, purpos'd have.
5 The proud for me a ſnare have hid,
and cords, yea, they a net
Have by the way-ſide for me ſpread:
they grins for me have ſet.
6 I ſaid unto the Lord, Thou art
my God: unto the cry
Of all my ſupplications,
Lord, do thine ear apply.
7 O God the Lord, who art the ſtrength
of my ſalvation;
A cov'ring in the day of war
my head thou haſt put on.
8 Unto the wicked man, O Lord,
his wiſhes do not grant,
Nor further thou his ill device,
leſt they themſelves ſhould vaunt.
9 As for the head and chief of thoſe
about that compaſs me,
Ev'n by the miſchief of their lips
let thou them cover'd be.
10 Let burning coals upon them fall,
them throw in fiery flame;
And in deep pits, that they no more
may riſe out of the ſame.

11 Let

11 Let not an evil ſpeaker be
on earth eſtabliſhed:
Miſchief ſhall hunt the violent man
till he be ruined,
12 I know God will th' afflicted's cauſe
maintain, and poor mens right.
13 Surely the juſt ſhall praiſe thy name,
th' upright dwell in thy ſight.

PSALM CXLI.

David was in diſtreſs when he penned this pſalm; it is moſt likely purſued by Saul, that violent man. Is any diſtreſſed? let him pray; David did ſo, and had the comfort of it. (1.) He prays for God's favourable acceptance, verſ. 1. 2. (2.) For his powerful aſſiſtance, verſ. 3. 4. (3.) That others might be inſtrumental of good to his ſoul, as he hoped to be to the ſouls of others, verſ. 5. 6. (4.) That he and his friends being now brought to the laſt extremity, God would graciouſly appear for their relief and reſcue, verſ. 7.—10. The mercy and grace of God are as neceſſary to us as they were to him, and therefore we ſhould be humbly earneſt for them in ſinging this pſalm.

A pſalm of David.

O Lord, I unto thee do cry,
do thou make haſte to me;
And give an ear unto my voice,
when I cry unto thee.
2 As incenſe let my prayer be
directed in thine eyes;
And the uplifting of my hands
as th' ev'ning ſacrifice.
3 Set, Lord, a watch before my mouth,
keep of my lips the door.

4 My

4 My heart incline thou not unto
the ills I ſhould abhor.
To practiſe wicked works with men
that work iniquity:
And with their delicates my taſte
let me not ſatisfy.
5 Let him that righteous is me ſmite,
it ſhall a kindneſs be;
Let him reprove, I ſhall it count
a precious oil to me:
Such ſmiting ſhall not break my head;
for yet the time ſhall fall,
When I in their calamities
to God pray for them ſhall.
6 When as their judges down ſhall be
in ſtony places caſt,
Then ſhall they hear my words, for (they
ſhall ſweet be to their taſte,
7 About the grave's devouring mouth
our bones are ſcatter'd round,
As wood which men do cut and cleave,
lies ſcatter'd on the ground.
8 But unto thee, O God the Lord,
mine eyes uplifted be:
My ſoul do not leave deſtitute,
my truſt is ſet on thee.
9 Lord, keep me ſafely from the ſnare
which they for me prepare,

And

And from the ſubtile grins of them
that wicked workers are.
10 Let workers of iniquity
into their own nets fall.
Whilſt I do by thine help eſcape
the danger of them all.

PSALM CXLII.

This pſalm is a prayer, the ſubſtance of which David offered up to God, when he was forced by Saul to take ſhelter in a cave, and afterwards penned it in this form. Here is, (1.) The complaint he makes to God, verſ. 1. 2.; of the ſubtlety, ſtrength, and malice of his enemies, verſ. 3. 6.; and the coldneſs and indifferency of his friends, verſ. 4. (2.) The comfort he takes in God, that he knew his caſe, verſ. 3.; and was his refuge, verſ. 5. His expectation from God, that he would hear and deliver him, verſ. 6. 7. (4.) His expectation from the righteous, that they would join with him in praiſes, verſ. 7. Thoſe that are troubled in mind, body or eſtate, may in ſinging this pſalm, (if they ſing it in ſome meaſure with David's ſpirit) both warrant his complaints, and fetch his comforts.

Maſchil of David, A prayer when he was in the cave.

I With my voice cry'd to the Lord,
with it made my requeſt:
2 Pour'd out to him my plaint, to him
my trouble I expreſt.
3 When in me was o'erwhelm'd my (ſp'rit,
then well thou knew'ſt my way:
Where I did walk a ſnare for me
they privily did lay.
4 I look'd on my right hand, and view'd,
but none to know me were;

All

All refuge failed me: no man
did for my ſoul take care.
5 I cry'd to thee, I ſaid, Thou art
my refuge, Lord, alone,
And in the land of thoſe that live
Thou art my portion.
6 Becauſe I am brought very low,
attend unto my cry:
Me from my perſecutors ſave,
who ſtronger are than I.
7 From priſon bring my ſoul, that I
thy name may glorify:
The juſt ſhall compaſs me, when thou
with me deal'ſt bounteouſly.

PSALM CXLIII.

This pſalm, as thoſe before, is a prayer, and full of complaints of the great diſtreſs and danger he was in, probably when Saul perſecuted him. He did not only pray it that affliction, but he prayed very much, and very often, not the ſame over again, but new thoughts. In this pſalm, (1.) He complains of his troubles, through the oppreſſion of his enemies, verſ. 3. and the weakneſs of his ſpirit under it, which was ready to ſink notwithſtanding the likely courſe he took to ſupport himſelf, verſ. 4. 5. (2.) He prays, and prays earneſtly, verſ. 6. 1. That God would hear him, verſ. 1. 7. 2. That he would not deal with him according to his ſins, verſ. 2. 3. That he would not hide his face from him, verſ. 7. but manifeſt his favour to him, verſ. 8. 4. That he would guide and direct him in the way of his duty, verſ. 8. 9. 10. and quicken him in it, verſ. 11. 5. That he would deliver him out of his troubles, verſ. 9. 10. 11. 6. That he would in due time reckon with his perſecutors, verſ. 12. We may the eaſier accommodate this pſalm to ourſelves in the ſinging of it, becauſe moſt of the petitions in it are for ſpiritual bleſſings, which we all need at all times, mercy and grace.

A pſalm

A pſalm of David.

LORD, hear my pray'r, attend my (ſuits:
and in thy faithfulneſs
Give thou an anſwer unto me,
and in thy righteouſneſs.
2 Thy ſervant alſo bring thou not
in judgment to be try'd:
Becauſe no living man can be
in thy ſight juſtify'd.
3 For th' en'my hath purſu'd my ſoul,
my life to ground down tread.
In darkneſs he hath made me dwell,
as who have long been dead.
4 My ſp'rit is therefore overwhelm'd
in me perplexedly:
Within me is my very heart
amazed wondrouſly.
5 I call to mind the days of old,
to meditate I uſe
On all thy works: upon the deeds
I of thy hands do muſe.
6 My hands to thee I ſtretch: my ſoul
thirſts, as dry land, for thee.
7 Haſte, Lord, to hear, my ſpirit fails:
hide not thy face from me,
Leſt like to them I do become
that go down to the duſt.

8 At

8 At morn let me thy kindneſs hear.
for in thee do I truſt:
Teach me the way that I ſhould walk,
I lift my ſoul to thee.
9 Lord, free me from my foes: I flee
to thee to cover me.
10 Becauſe thou art my God, to do
thy will do me inſtruct:
Thy ſp'rit is good, me to the land
of uprightneſs conduct.
11 Revive and quicken me, O Lord,
ev'n for thine own name's ſake:
And do thou for thy righteouſneſs,
my ſoul from trouble take.
12 And of thy mercy ſlay my foes,
let all deſtroyed be
That do afflict my ſoul: for I
a ſervant am to thee.

Another of the ſame.

OH, hear, my pray'r, Lord,
And unto my deſire
To bow thine ear accord,
I humbly thee require;
And in thy faithfulneſs
Unto me anſwer make,
And in thy righteouſneſs
Upon me pity take.
2 In judgment enter not
With me thy ſervant poor;
For why, this well I wot,
No ſinner can endure
The ſight of thee, O God,
If thou his deeds ſhalt try,
He dare make none abode
Himſelf to juſtify.

3 Behold,

3 Behold, the cruel foe
Me perſecutes with ſpite,
My ſoul to overthrow:
Yea, he my life down quite
Unto the ground hath ſmote,
And made me dwell full low
In darkneſs, as forgot,
Or men dead long ago.
4 Therefore, my ſp'rit much vex'd
O'erwhelm'd is me within:
My heart right ſore perplex'd,
And deſolate hath been,
5 Yet I do call to mind,
What ancient days record,
Thy works of ev'ry kind,
I think upon, O Lord.
6 Lo, I do ſtretch my hands
To thee my help alone,
For thou well underſtands
All my complaint and moan:
My thirſting ſoul deſires
And longeth after thee,
As thirſty ground requires
With rain refreſh'd to be.
7 Lord, let my pray'r prevail,
To anſwer it make ſpeed,
For lo, my ſp'rit doth fail;
Hide not thy face in need,
Leſt I be like to thoſe,
That do in darkneſs ſit,
Or him that downward goes
Into the dreadful pit.
8 Becauſe I truſt in thee,
O Lord, cauſe me to hear
Thy loving-kindneſs free,
When morning doth appear:
Cauſe me to know the way
Wherein my path ſhould be,
For why, my ſoul on high
I do lift up to thee.
9 From my fierce enemy
In ſafety do me guide;
Becauſe I flee to thee,
Lord, that thou may'ſt me hide:
10 My God alone art thou,
Teach me thy righteouſneſs:
Thy ſp'rits good, lead me to
The land of uprightneſs.

11 O Lord, for thy name's ſake,
Be pleas'd to quicken me:
And for thy truth forthtake
My ſoul from miſery.
12 And of thy grace deſtroy
My foes and put to ſhame
All who my ſoul annoy:
For I thy ſervant am.

PSALM CXLV.

The four preceding pſalms ſeem to have been penned by David before acceſſion to the crown, when he was perſecuted by Saul; this ſeems to have been penned after, when he was ſtill in trouble, (for there is no condition in this world privileged with an exemption from trouble), the neighbouring nations moleſting him, and giving him diſturbance, eſpecially the Philiſtines, 2 Sam. v. 17. In this pſalm, (1.) He acknowledgeth, with triumph and thankfulneſs, the great goodneſs of God to him, in advancing him to the government, verſ. 1.—4. (2.) He prays to God to help him againſt the enemies that threatened him, verſ. 5.—8. and again, verſ. 11. (3.) He rejoiceth in the aſſurance of victory over them, verſ. 9. 10. (4.) He prays for the proſperity of his own kingdom, and pleaſeth himſelf with the hopes of it, verſ. 12.—15. In ſinging this pſalm, we may give God the glory of our ſpiritual privileges and advancements, and fetch in help from him againſt our ſpiritual enemies: may pray for the proſperity of our ſouls of our families, and of our land; and, in the opinion of ſome of the Jewiſh writers, may refer the pſalm to the Meſſiah and his kingdom.

A pſalm of David.

O Bleſſed ever be the Lord,
who is my ſtrength and might,
Who doth inſtruct my hands to war,
my fingers teach to fight.
2 My goodneſs, fortreſs, my high tow'r.
deliverer, and ſhield,
In whom I truſt: who under me
my people makes to yield.

3 Lord,

3 Lord, what is man, that thou of him
doſt ſo much knowledge take?
Or ſon of man that thou of him
ſo great account doſt make?
4 Man is like vanity: his days
as ſhadows paſs away. (touch thou
5 Lord, bow thy heav'ns, come down:
the hills, and ſmoke ſhall they.
6 Caſt forth thy lightnings, ſcatter them:
thine arrows ſhoot, them rout.
7 Thine hand ſend from above, me ſave,
from great depths draw me out;
And from the hand of children ſtrange:
8 Whoſe mouth ſpeaks vanity;
And their right hand is a right hand
that works deceitfully.
9 A new ſong I to thee will ſing,
Lord, on a pſaltery:
I on a ten-ſtring'd inſtrument
will praiſes ſing to thee.
10 Ev'n he it is, that unto kings
ſalvation doth ſend:
Who his own ſervant David doth
from hurtful ſword defend.
11 O free me from ſtrange childrens
whoſe mouth ſpeaks vanity, (hands;
And their right hand a right hand is
that works deceitfully.

12 That

12 That as the plants our ſons may be
in youth grown up that are;
Our daughters like to corner-ſtones,
carv'd like a palace fair:
13 That, to afford all kind of ſtore,
our garners may be fill'd;
That our ſheep thouſands, in our ſtreets
ten thouſands they may yield:
14 That ſtrong our oxen be for work;
that no inbreaking be,
Nor going out; and that our ſtreets
may from complaints be free.
15 Thoſe people bleſſed are, who be
in ſuch a caſe as this:
Yea, bleſſed all thoſe people are,
whoſe God JEHOVAH is.

PSALM CXLV.

The five foregoing pſalms were all of a piece, all full of prayers; this, and the five that follow it to the end of the book, are all of a piece too, all full of praiſes; and though this only is entitled David's pſalm, yet we have no reaſon to think but that they were all his, as well as all the foregoing prayers. And it is obſervable, (1.) That after five pſalms of prayer, follow ſix pſalms of praiſe; for thoſe that are much in prayer, ſhall not want matter for praiſe: and thoſe that have ſped in prayer, muſt abound in praiſe. Our thankſgivings for mercy, when we have received it, ſhould even exceed our ſupplications for it, when we are in purſuit of it. David in the laſt of his begging pſalms, had promiſed to praiſe God, Pſal. cxliv. 9. and here he performs his promiſe. (2.) That the book of Pſalms concludes with pſalms of praiſe, all praiſe; for praiſe is the concluſion of the whole matter, it is that in which all the pſalms centre. And it intimates, that God's people, towards the end of their life, ſhould abound much in praiſe, and the rather becauſe at the end

end of their life they hope to remove to the world of everlasting praise; and the nearer they come to heaven, the more they should accustom themselves to the work of heaven. This is one of those psalms which are composed alphabetically, as Psal. xxv. and xxxiv, *&c.* that it might be the easier committed to memory, and kept in mind. The Jewish writers justly extol this psalm as a star of the first magnitude in this bright constellation; and some of them have an extravagant saying concerning it, not much unlike some of the Popish superstitions, That whosoever will sing this psalm constantly three times a day, shall certainly be happy in the world to come. In this psalm, 1. David engageth himself and others to praise God, vers. 1. 2. 4.—7. 10. 11. 12. 2. He fastens upon those things that are proper matter for praise: God's greatness, vers. 3.; his goodness, vers. 8. 9.; the proofs of both in the administration of his kingdom, vers. 13.; the kingdom of providence, vers. 14. 15. 16.; the kingdom of grace, vers. 17.—20.; and then he concludes with a resolution to continue praising God, vers. 21.; with which resolution our hearts must be filled and fixed in singing this psalm.

David's *psalm* of praise.]

I'LL thee extol, my God, O King,
I'll bless thy name always.
2 Thee will I bless each day, and will
thy name for ever praise.
3 Great is the Lord, much to be prais'd:
his greatness search exceeds.
4 Race unto race shall praise thy works,
and show thy mighty deeds.
5 I of thy glorious majesty
the honour will record,
I'll speak of all thy mighty works,
which wondrous are, O Lord,
6 Men of thine acts the might shall show,
thine acts that dreadful are

And I, thy glory to advance
thy greatneſs will declare.
7 The mem'ry of thy goodneſs great
they largely ſhall expreſs,
With ſongs of praiſe they ſhall extol
thy perfect righteouſneſs.
8 The Lord is very gracious,
in him compaſſions flow;
In mercy he is very great,
and is to anger ſlow.
9 The Lord JEHOVAH unto all
his goodneſs doth declare:
And over all his other works
his tender mercies are.
10 Thee all thy works ſhall praiſe, O (Lord,
and thee thy ſaints ſhall bleſs.
11 They ſhall thy kingdom's glory ſhow
thy pow'r by ſpeech expreſs.
12 To make the ſons of men to know
his acts done mightily,
And of his kingdom th' excellent
and glorious majeſty.
13 Thy kingdom ſhall for ever ſtand,
thy reign through ages all.
14 God raiſeth all that are bow'd down,
upholdeth all that fall
15 The eyes of all things wait on thee,
the giver of all good,

And

And thou in time convenient
beſtows on them their food.
16 Thine hand thou open'ſt lib'rally,
and of thy bounty gives
Enough to ſatisfy the need
of ev'ry thing that lives.
17 The Lord is juſt in all his ways,
holy in his works all.
18 God's near to all that call on him,
in truth that on him call.
19 He will accompliſh the deſire
of thoſe that do him fear:
He alſo will deliver them,
and he their cry will hear.
20 The Lord preſerves all who him love,
that nought can them annoy:
But he all thoſe that wicked are
will utterly deſtroy.
21 My mouth the praiſes of the Lord
to publiſh ceaſe ſhall never:
Let all fleſh bleſs his holy name
For ever and ever.

Another of theſame.

O Lord, that art my God and King,
The will I magnify and praiſe,
I will thee bleſs, and gladly ſing
Unto thy holy name always.
2 Each day I riſe, I will thee bleſs,
And praiſe thy name time without end.
3 Much to be prais'd, and great God is,
His greatneſs none can comprehend.
4 Race ſhall thy works praiſe unto race,
The mighty acts ſhow done by thee.

5 I will ſpeak of thy glorious grace,
And honour of thy majeſty,
Thy wondrous works I will record.
6 By men the might ſhall be extoll'd
Of all thy dreadful acts, O Lord:
And I thy greatneſs will unfold.
7 They utter ſhall abundantly
The mem'ry of thy goodneſs great,
And ſhall ſing praiſes cheerfully,
Whilſt they thy righteouſneſs relate.
8 The Lord our God is gracious,
Compaſſionate is he alſo,
In mercy he is plenteous,
But unto wrath and anger ſlow.
9 Good unto all men is the Lord:
O'er all his works his mercy is.
10 Thy works all praiſe to thee afford,
Thy ſaints, O Lord, thy name ſhall bleſs.
11 The glory of thy kingdom ſhow
Shall they, and of thy power tell.
12 That ſo mens ſons his deeds may know,
His kingdom's grace that doth excel.
13 Thy kingdom hath no end at all,
It doth through ages all remain.
14 The Lord upholdeth all that fall,
The caſt down raiſeth up again.
15 The eyes of all things, Lord, attend,
And on thee wait, that here do live:
And thou in ſeaſon due doſt ſend
Sufficient food them to relieve.
16 Yea, thou thine hand doſt open wide,
And ev'ry thing doſt ſatisfy
That lives, and doth on earth abide,
Of thy great liberality.
17 The Lord is juſt in his ways all,
And holy in his works each one.
18 He's near to all that on him call,
Who call in truth on him alone.
19 God will the juſt deſire fulfil
Of ſuch as do him fear and dread:
Their cry regard, and hear he will,
And ſave them in the time of need.
20 The Lord preſerves all, more and leſs,
That bear to him a loving heart:
But workers all of wickedneſs.
Deſtroy will he, and clean ſubvert.
21 Therefore my mouth and lips I'll frame
To ſpeak the praiſes of the Lord;
To magnify his holy name
For ever let all fleſh accord.

This

This, and all the reſt of the pſalms that follow, begin and end with Hallelujah, a word which puts much of God's praiſe into a little compaſs; for in it we praiſe him by his name Jah, the contraction of Jehovah. In this excellent pſalm of praiſe, (1.) The pſalmiſt engageth himſelf to praiſe God, verſ. 1. 2. (2.) He engageth others to truſt in him, which is one neceſſary and acceptable way of praiſing him. And, 1. He ſhews why we ſhould not truſt in men, verſ. 3, 4. 2. Why we ſhould truſt in God, verſ. 5. becauſe of his power in the kingdom of nature, verſ. 6. his dominion in the kingdom of providence, verſ. 7. and his grace in the kingdom of the Meſſiah, verſ. 8. 9. that everlaſting kingdom, verſ. 10. to which many of the Jewiſh writers refer this pſalm, and to which therefore we ſhould have an eye in the ſinging of it.

PRaiſe God. The Lord praiſe, O my (ſoul.
2 I'll praiſe God while I live:
While I have being, to my God
in ſongs I'll praiſes give.
3 Truſt not in princes, nor man's ſon,
in whom there is no ſtay.
4 His breath departs, to's earth he turns:
that day his thoughts decay.
5 O happy is that man, and bleſs'd,
whom Jacob's God doth aid,
Whoſe hope upon the Lord doth reſt,
and on his God is ſtaid:
6 Who made the earth, and heavens high,
who made the ſwelling deep,
And all that is within the ſame:
who truth doth ever keep:
7 Who righteous judgment executes
for thoſe oppreſs'd that be.

Who

Who to the hungry giveth food:
God ſets the pris'ners free.
8 The Lord doth give the blind their ſight:
the bowed-down doth raiſe:
The Lord doth dearly love all thoſe
that walk in upright ways.
9 The ſtranger's ſhield, the widow's ſtay
the orphan's help is he:
But yet by him the wicked's way
turn'd upſide down ſhall be.
10 The Lord ſhall reign for evermore,
thy God, O Zion, he
Reigns to all generations.
Praiſe to the Lord give ye.

PSALM CXLVII.

This is another pſalm of praiſe; ſome think it was penned after the return of the Jews from their captivity; but it is ſo much of a piece with Pſal. cxlv. that I rather think it was penned by David, and what is ſaid, verſ. 2. 13. may well enough be applied to the firſt building and fortifying of Jeruſalem in his time, and the gathering in of thoſe that had been outcaſts in Saul's time. The Septuagint divide it into two, and we may divide it into the firſt and ſecond part, but both of the ſame import. (1.) We are called upon to praiſe God, verſ. 1. 7. 12. (2.) We are furniſhed with matter for praiſe, for God is to be glorified, 1. As the god of nature, and ſo he is very great, verſ. 4. 5. 8. 9. 15.—18. 2. As the God of grace comforting his people, verſ. 3. 6.—11. 3. As the God of Iſrael, Jeruſalem, and Zion, ſettling their civil ſtate, verſ. 2. 13. 14. and eſpecially ſettling religion among them, verſ. 19. 20. It is eaſy, in ſinging this pſalm, to apply it to ourſelves, both as to perſonal and national mercies, were it but as eaſy to do it with ſuitable affections.

PRaiſe ye the Lord: for it is good
praiſe to our God to ſing;

For

For it is pleaſant, and to praiſe
it is a comely thing.
2 God doth build up Jeruſalem:
and he it is alone
That the diſpers'd of Iſrael
doth gather into one.
3 Thoſe that are broken in their hearts,
and grieved in their minds,
He healeth, and their painful wounds
he tenderly up-binds.
4 He counts the number of the ſtars:
he names them ev'ry one.
5 Great is our Lord, and of great pow'r:
his wiſdom ſearch can none.
6 The Lord lifts up the meek, and caſts
the wicked to the ground.
7 Sing to the Lord, and give him thanks:
on harp his praiſes ſound;
8 Who covereth the heav'n with clouds,
who for the earth below
Prepareth rain, who maketh graſs
upon the mountains grow.
9 He gives the beaſt his food, he feeds
the ravens young that cry.
10 His pleaſure not in horſe's ſtrength,
nor in man's legs, doth lie.
11 But in all thoſe that do him fear
the Lord doth pleaſure take,

In

In thoſe that to his mercy do
by hope themſelves betake.
12 The Lord praiſe, O Jeruſalem:
Zion, thy God confeſs.
13 For thy gates bars he maketh ſtrong;
thy ſons in thee doth bleſs.
14 He in thy borders maketh peace,
with fine wheat filleth thee.
15 He ſends forth his command on earth:
his word runs ſpeedily.
16 Hoar froſt, like aſhes, ſcatt'reth he:
like wool he ſnow doth give.
17 Like morſels caſteth forth his ice:
who in its cold can live?
18 He ſendeth forth his mighty word,
and melteth them again:
His wind he makes to blow, and then
the waters flow amain.
19 The doctrine of his holy word
to Jacob he doth ſhow,
His ſtatutes and his judgments he
gives Iſrael to know.
20 To any nation never he
ſuch favour did afford:
For they his judgments have not (known,
O do ye praiſe the Lord.

PSALM CXLVIII.

This pſalm is a moſt ſolemn and earneſt call to all the creatures, according to their capacity, to praiſe their Creator, and

and to ſhew forth his eternal power and Godhead, the inviſible things of which are manifeſted in the things that are ſeen: and thereby the pſalmiſt deſigns to expreſs his great affection to the duty of praiſe; he is highly ſatisfied that God is praiſed, is very deſirous that he may be more praiſed, and therefore doth all he can to engage all about him, in this pleaſant work, yea, and all that ſhall come after him, whoſe hearts muſt be very dead and cold, if they be not raiſed and enlarged in praiſing God by the lofty flights of divine poetry, which we find in this pſalm. (1.) He calls upon the higher houſe, the creatures that are placed in the upper world, to praiſe the Lord, both thoſe that are intellectual beings, and are capable of doing it actively, verſ. 1. 2. and thoſe that are not, and are therefore capable of doing it only objectively, verſ. 5.—6. (1.) He calls upon the lower houſe, the creatures of this lower world, both thoſe that can only miniſter matter of praiſe, verſ. 7.—10. and thoſe that being endued with reaſon, are capable of offering up this ſacrifice, verſ. 11.—13. eſpecially his own people, who have more cauſe to do it, and are more concerned to do it, than any other, verſ. 14.

PRaiſe God. From heavens praiſe the
in heights praiſe to him be. (Lord:
2 All ye his angels, praiſe ye him:
his hoſts all, praiſe him ye.
3 O praiſe ye him, both ſun and moon:
praiſe him, all ſtars of light.
4 Ye heav'ns of heav'ns, him praiſe, and
above the heavens height. (floods
5 Let all the creatures praiſe the name
of our almighty Lord:
For he commanded, and they were
created by his word.
6 He alſo, for all times to come,
hath them eſtabliſh'd ſure:

He

He hath appointed them a law,
which ever ſhall endure.
7 Praiſe ye JEHOVAH from the earth,
dragons, and ev'ry deep.
8 Fire, hail, ſnow, vapour, ſtormy wind,
his word that fully keep.
9 All hills and mountains, fruitful trees,
and all ye cedars high.
10 Beaſts and all cattle, creeping things,
and all ye birds that fly.
11 Kings of the earth, all nations;
princes, earth's judges all.
12 Both young men, yea, and maidens
old men, and children ſmall. (too,
13 Let them God's name praiſe: for his
alone is excellent, (name
His glory reacheth far above
the earth and firmament.
14 His people's horn, the praiſe of all
his ſaints, exalteth he:
Ev'n Iſr'el's ſeed, a people near
to him. The Lord praiſe ye.

Another of the ſame.

THE Lord of heav'n confeſs,
On high his glory raiſe.
2 Him let all angels bleſs,
Him all his armies praiſe.
3 Him glorify,
Sun, moon, and ſtars:
4 Ye higher ſpheres,
And cloudy ſky.

5 From

5 From God your beings are,
Him therefore famous make:
You all created were,
When he the word but ſpake.
6 And from that place,
Where fix'd you be
By his decree,
You cannot paſs.
7 Praiſe God from earth below,
Ye dragons, and ye deeps:
8 Fire, hail, clouds, wind, and ſnow,
Whom in command he keeps.
9 Praiſe ye his name,
Hills great and ſmall,
Trees low and tall:
10 Beaſts wild and tame,
All things that creep or fly.
11 Ye kings, ye vulgar throng,
All princes mean or high.
12 Both men and virgins young,
Ev'n young and old
13 Exalt his name;
For much his fame
Should be extol'd.
O let God's name be prais'd
Above both earth and ſky:
14 For he his ſaints hath rais'd,
And ſet their horn on high;
Ev'n thoſe that be
Of Iſr'el's race
Near to his grace.
The Lord praiſe ye.

PSALM. CXLIX.

The foregoing pſalm was a hymn of praiſe to the Creator; this to the redeemer: it is a pſalm of triumph in the God of Iſrael and over the enemies of Iſrael. Probably it was penned upon occaſion of ſome victory which Iſrael was bleſſed and honoured with. Some conjecture that it was penned when David had taken the ſtrong hold of Zion, and ſettled his government there: but it looks further to the kingdom of the meſſiah, who, in the chariot of the eve-laſting goſpel, goes forth conquering and to conquer. To him, and his graces and glories, we muſt have an eye in ſinging this pſalm, which ſpeaks, (1.) Abundance of joy to all the people of God, verſ. 1.—5. (2.) Abundance of terror to the proudeſt of their enemies, verſ. 6.—9.

Praiſe

PRaiſe ye the Lord: unto him ſing
a new ſong, and his praiſe
In the aſſembly of his ſaints
in ſweet pſalms do ye raiſe.
2 Let Iſr'el in his Maker joy,
and to him praiſes ſing:
Let all that Zion's children are,
be joyful in their King.
3 O let them unto his great name
give praiſes in the dance:
Let them with timbrel and with harp
in ſongs his praiſe advance.
4 For God doth pleaſure take in thoſe
that his own people be:
And he with his ſalvation
the meek will beautify.
5 And in his glory excellent
let all his ſaints rejoice:
Let them to him upon their beds
aloud lift up their voice.
6 Let in their mouth aloft be rais'd
the high praiſe of the Lord,
And let them have in their right hand
a ſharp two-edged ſword:
7 To execute the vengeance due
upon the heathen all,
And make deſerved puniſhment
upon the people fall;

8 And

8 And ev'n with chains, as pris'ners
their kings that them command. (bind
Yea, and with iron fetters ſtrong,
the nobles of their land;
9 On them the judgment to perform
found written in his word:
This honour is to all his ſaints.
O do ye praiſe the Lord.

PSALM CL.

The firſt and laſt of the pſalms have both the ſame number of verſes, are both ſhort, and very memorable; but the ſcope of them is very different; the firſt pſalm is an elaborate inſtruction in our duty, to prepare us for the comforts of our devotion; this is all rapture and tranſport, and perhaps, was penned on purpoſe to be the concluſion of thoſe ſacred ſongs, to ſhew what is the deſign of them all, and that is, to aſſiſt us in praiſing God. The pſalmiſt had been himſelf fu'l of the praiſes of God, and here he would fain fill all the world with them: again and again he calls, 'Praiſe the 'Lord, praiſe him, praiſe him,' no leſs than thirteen times in theſe ſix ſhort verſes. He ſhews, (1.) For what, and upon what account God is to be praiſed, verſ. 1. 2. (2.) How, and with what expreſſions of Joy God is to be praiſed, verſ. 3. 4. 5. (3.) Who muſt praiſe the Lord; it is every one's buſineſs, verſ. 6. In ſinging this pſalm, we ſhould endeavour to get our hearts much affected with the perfections of God, and the praiſes with which he is and ſhall be for ever attended, throughout all ages world without end.

PRaiſe ye the Lord. God's praiſe
his ſanctuary raiſe: (within
And to him in the firmament
of his pow'r give ye praiſe.
2 Becauſe of all his mighty acts,
with praiſe him magnify:

O

O praiſe him, as he doth excel
in glorious majeſty.
3 Praiſe him with trumpet's ſound: his (praiſe
with pſaltery advance.
4 With timbrel, harp, ſtring'd inſtru-
and organs, in the dance. (ments,
5 Praiſe him on cymbals loud: him (praiſe
on cymbals ſounding high.
6 Let each thing breathing praiſe the
Praiſe to the Lord give ye. (Lord.

FINIS.

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